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THE PICTURESQUE PHILIPPINES

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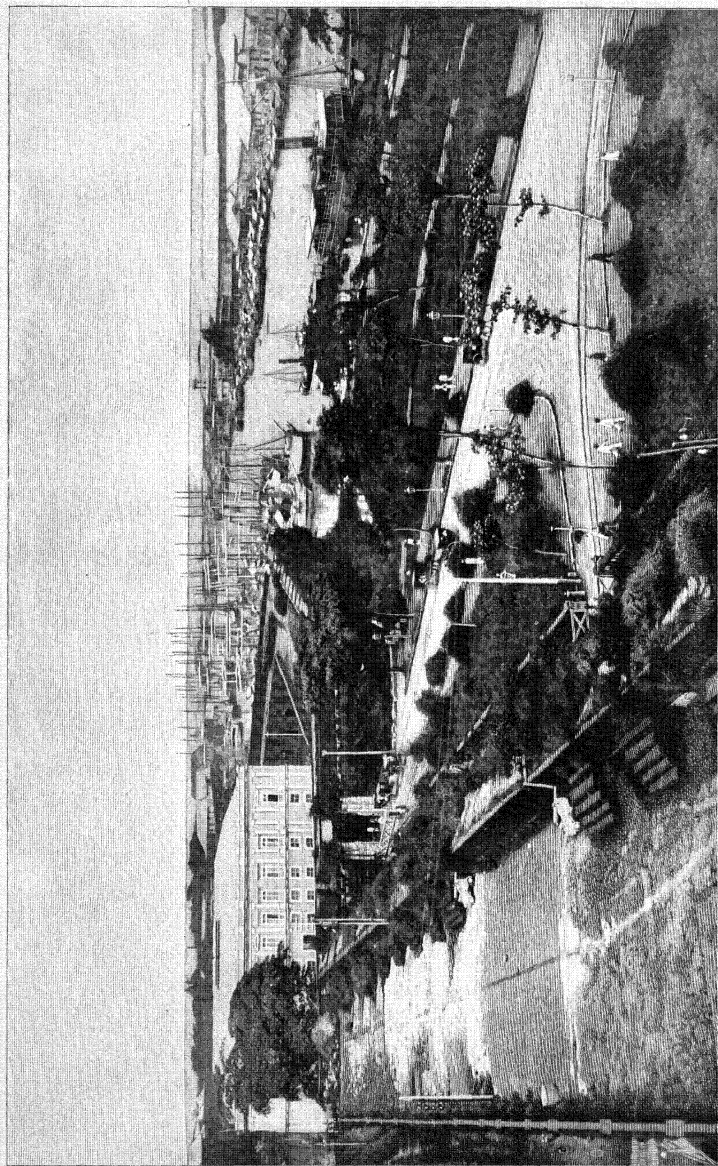
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OLD AND NEW MANILA, WITH THE LOWER PASIG RIVER.—VIEW FROM THE OLD WALL ABOVE MAGELLAN PROMENADE, LOOKING TOWARD THE BAY

HISTORY AND DESCRIPTION

OF THE

PICTURESQUE PHILIPPINES

WITH

Entertaining Accounts of the People and Their Modes of Living,
Customs, Industries, Climate and Present Conditions

OVER 150 ILLUSTRATIONS

BY ADJUTANT E. HANNAFORD

Author of "The Story of a Regiment," "History of Cuba," "Handy War Book," Etc.

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THE PICTURESQUE PHILIPPINES



ADMIRAL GEORGE DEWEY

abandon it she never did. And the wretched policy which guided her to the last was strangely favored by fortuitous circumstances. Manila lay quite off the world's great highway of travel. Even the ubiquitous "globe-trotter" gave it the cold shoulder, not only as being to one side from the regular route which runs from Singapore, by way of Hong-Kong, to Shanghai or Japan, but also because the choppy China sea is the most unpleasant corner of the Pacific, making him glad to be speedily done with it.

The guns that sank Montojo's fleet signalized a new era for the most neglected valuable colony on earth. In addition, "when Dewey set the stars of our flag among the antipodal constellations of those Oriental skies, he imposed upon the American people a responsibility of which they had never dreamed, but which they cannot now avoid." To help American readers gain a better knowledge of our newly acquired wonderland in the far Pacific is mainly why this volume has been written. It is believed that its unusually complete and lavishly expensive style of illustration will further this object in a most pleasing manner.

 DEWEY'S victory in Manila bay, to Europe so astonishing in its one-sidedness and finish, was something more than a victory to America. It resembled the discovery of a new world. Till then not one in a thousand of American voters could have located the Philippine islands offhand, much less have given their salient features. Europeans, from wrestling with the problems of colonial development and of trade in the Far East, were better informed. Yet not so very much, for the power controlling these islands since

before the Pilgrim Fathers was the veriest dog in the manger among the nations. It neither developed them itself nor suffered any one else to do so. For generations no other alien foot had Spain's permission to tread their shores, and at first she even denounced the penalty of death to foreign merchants presuming to settle in Manila. In the wake of the world's progress, and under pressure from without, Spain had eventually to modify her jealous exclusiveness, but



MAJOR-GENERAL ELWELL S. OTIS



BAMBOO BRIDGE AND VILLAGE STREET, THE LATTER BEING AN AVENUE OF LOFTY COCOANUT-PALMS

MAGELLAN IN THE PHILIPPINES

THE Philippine islands were so named in honor of Philip II., the bigot king of Spain, whose tyranny provoked such glorious resistance from little Holland; the same Philip who figures in English history as the husband of "Bloody Mary," and the sender forth of the huge armada that wrathful storms tore to pieces in the British channel and sent, the most of it, to the bottom. The name dates from 1567, which, however, was almost half a century after the islands had been discovered and claimed for Spain. But let us begin at the beginning. It was in 1493 that Pope Alexander VI., in order to prevent unseemly collisions between Christian princes, whose crowns themselves were hominally in his gift, was pleased to publish a bull assigning to Spain all past or future

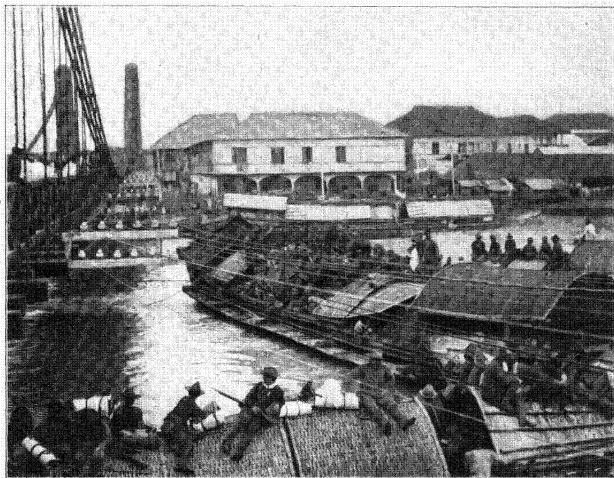
discoveries lying west of an imaginary line drawn north and south three hundred leagues westward of the Azores, and to Portugal all discoveries lying eastward thence. His holiness, though quite competent, by immemorial tradition, to adjudicate the affairs of the universe, if necessary, had never enjoyed a nineteenth-century first lesson in geography, and, failing to comprehend that the earth is round, did not foresee the trouble that was sure to follow. Like good children the Spaniards and Portuguese agreed to navigate only in their respective spheres. But who should determine the line of longitude dividing the two spheres of influence at the other side of the globe? Presently each nation was claiming that the Moluccas, or Spice islands (between Celebes and New Guinea),

fell within its half; and as they passed for enormously valuable possessions, the contention grew strenuous.

Ferdinand Magellan was already a navigator of distinction when, chagrined by his reception at the court of his native country, Portugal, he tendered his services to Spain, insisting that by sailing west he could as certainly reach the Moluccas as the Portuguese could and did by going east around the Cape of Good Hope. The resultant voyage covered three years, and is famous in history as the first circumnavigation of the globe. It abounded in romantic adventure and in hardship. One of its many achievements was the discovery and passage of the Straits of Magellan. The trackless Pacific was crossed for the first time. The Ladrone islands were visited and named. Sailing still westward, early in 1521 the intrepid explorer came upon an archipelago of unknown extent,

which he called the St. Lazarus islands, because he had sighted them on that saint's day, the twelfth of March. After touching Malhou, a mere islet off the south coast of Samar, he proceeded to the northern coast of Mindanao, there taking formal possession of the newly discovered islands in the name of God

and the church, on behalf of his royal patron. On the twenty-seventh of April Magellan threw away his life in a shore fight with the natives, against tremendous odds, on the little island of Mactan, lying close under Cebu. However, his father confessors had already won a Cebuan prince to Christianity,



AMERICAN TROOPS EMBARKING ON CASCOS, NEAR THE SUSPENSION BRIDGE, MANILA

the princess also and thousands of followers; while he had scored a flattering success in securing their unintelligent assent to the sovereignty of far-away Madrid. Of Magellan's five vessels only one, woefully weather-beaten, got back to Spain, where the few survivors were lionized like conquerors.

LEGASPI AND THE SPANISH CONQUEST

THE Philippines have twice been conquered from America. Considering how they were neglected for many years after Magellan's time, it is a wonder Spain did not lose them. That she was able to eventually make good her claim to them was not so much because the world of that age, her enemies included, moved slowly as that all were doing their worst to wear one another out on seas and lands less remote. Her safest, and indeed her shortest, route to them was by way of New Spain, as Mexico was then called; and from Navidad, in Mexico, sailed five ships and 370 men under Villabolo, in February, 1543, expressly to annex the St. Lazarus group. The expedition proved a failure, so that the story of Spanish occupation

really begins with November, 1564, when Miguel de Legaspi, late secretary of the city government of Mexico, led a second expedition from the western shores of New Spain. Legaspi was the Captain John Smith of Castilian colonial enterprise in the Far East, only with far greater authority. February, 1565, found him in the island of Cebu, which, after protracted efforts and arrangements with its chieftain, he declared to be under the suzerainty of the King of Castile. Here he founded a colony and laid down the mistaken line of policy long adhered to, of favoring intermarriages between the settlers and native women, with a view to cementing the ties of friendship and loyalty on the part of the subject race.

Reports reaching him of a productive and commercially rich kingdom named Maynila, a few days' sail distant, he went in search of it, his ships bringing up in the bay on which Dewey was to win immortal fame. A native town was already in existence where Old Manila, or the walled city, now stands, and a native king had his court there. The latter peacefully accepted the offered treaty and the Spanish king as his overlord; and in 1571 Legaspi, recognizing its magnificent advantages of location, proclaimed Manila to be the capital of the Philippines, in lieu of Cebu, though without depriving the latter settle-

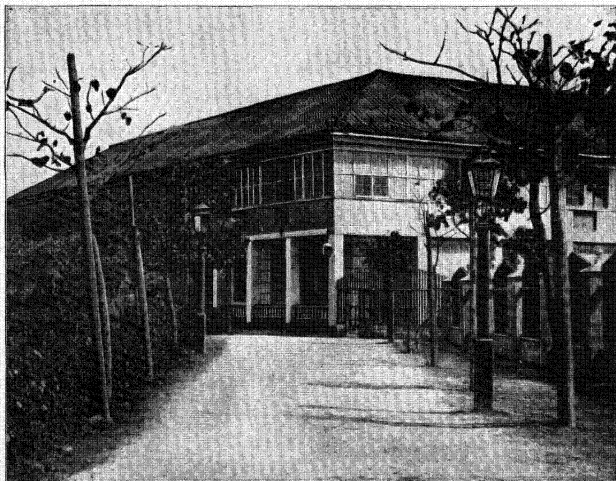
ment of its equal dignity as the residence of a bishop. He was quite impressed with the possibilities of trade with Cathay, as China had long been known through travelers' tales. Chinese junks had been in the habit, from time immemorial, of running down to Manila under the favoring northeast monsoon each year, taking advantage of the southwest monsoon to return. They bartered their Canton goods for the fabrics and products which the natives brought alongside in canoes, since the wary Celestials would not trust themselves on land. Legaspi encouraged this trade, and little by little the Chinese ventured ashore.

WHERE ARE THE PHILIPPINES?

LITTLE dreamt the cabinet of Madrid, in 1876, that in securing treaty recognition by England and Germany of a Spanish protectorate over the Sulu archipelago it was simply making arrangements to extend, though not materially, a colony of the United States. That archipelago had not previously been considered a part of the greater Philippine one. As ceded by Spain to the United States in the Peace Treaty of 1898, the Philippines include the islands which are within a line traced as follows: From east to west, beginning at the meridian of longitude 118° east, and along or near the parallel of latitude 20° north, and through the middle of Bachi (or Bashee) channel, washing the lower tip of Formosa, said line being prolonged to longitude 127° ; thence south along that meridian to latitude $4^{\circ} 45'$; thence west along that parallel to longitude $119^{\circ} 35'$; thence north along that meridian to latitude 7°

thousand miles—and from east to west, at its greatest width, eleven degrees of almost equatorial longitude, or say seven hundred miles.

Manila is separated from Washington City by almost one hundred and sixty-two degrees of longitude, which lacks but eighteen degrees of half way



FORMER HEADQUARTERS OF THE SPANISH COMMANDANT, CAVITE
Now occupied as United States post-office and for other government purposes, as shown on page 92

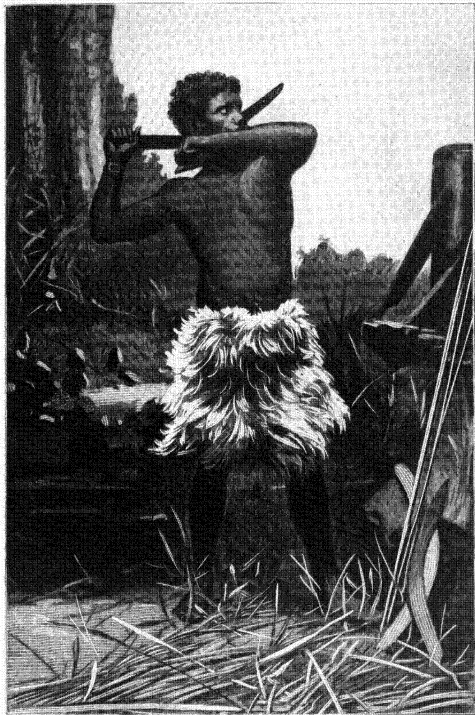
$40'$ (thus avoiding British Borneo); thence west along that parallel to longitude 116° ; thence northeasterly in a direct line to the intersection of latitude 10° and longitude 118° ; thence north along the meridian last named to the point of beginning. Thus the Philippine archipelago stretches from north to south more than fifteen degrees of latitude—in round numbers a

round the globe. The few Americans who are commercially interested call it eleven thousand miles from New York. From San Francisco by the "direct route," stretching over almost the greatest hump of the earth's diameter, American troops have an ocean voyage of seven thousand miles before sighting Manila bay. The commercial routes touching at

Honolulu and Hong-Kong are from six to seven hundred miles longer. The "great-circle route" reaches almost up to the Aleutian islands, and, reducing the

imates 700 miles. From Manila to Singapore, the British settlement at the end of the Malay peninsula, is about 1,200 miles; to the nearest Australian ports, something like 1,800 miles.

Borneo, the largest of the East India islands, and lying, as previously intimated, very near the southernmost of the Philippines, is divided into the Dutch possessions and British North Borneo, and the semi-independent native districts of Brunei and Sarawak. The inhabitants are mainly Dyak head-hunters and Malays, with some Chinese, Polynesian negroes, etc. The population of Dutch Borneo is placed at 1,100,000, or about six times that of the British portion. Labuan, on the west coast, where the cable from Singapore to Hong-Kong



AUSTRALIAN WARRIOR THROWING BOOMERANG

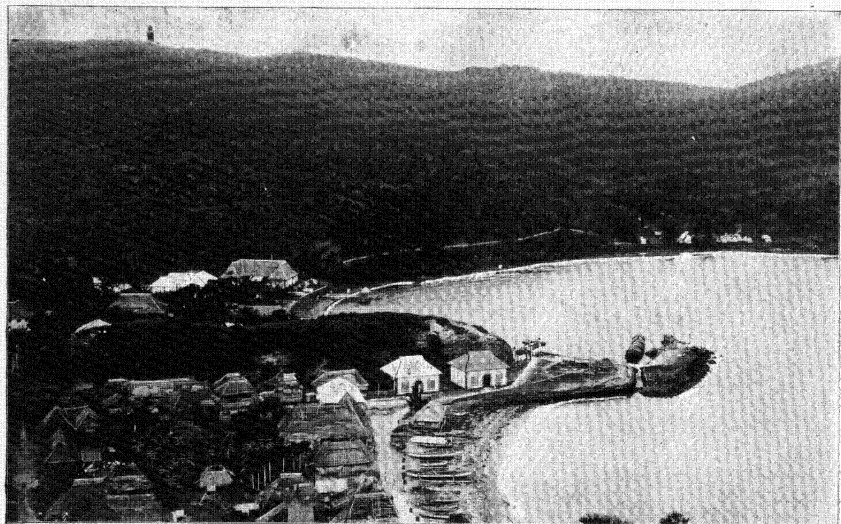
The contrast between these degraded savages and the Filipinos is indeed great

distance to 6,300 miles, is the shortest of all. However, it is only theoretical; transpacific steamers will not take it because of fogs near the Aleutian islands in summer, and of gales in winter. The Northern Pacific mailsteamers, whose trips are made with wonderful precision, leave Honolulu fifteen hundred miles to the south, and by way of Yokohama and Hong-Kong enable the voyager to reach Manila at the end of 6,750 miles. From Hong-Kong to Manila is 628 miles, though the more usual trip—directly across to north-west Luzon, then down the Luzon coast—approx-



NORTH AUSTRALIAN BEAUTY OF THE GINN TRIBE

touches, is the principal center of British influence. Celebes, east of Borneo, with 1,500,000 population, has long been held by the Dutch.



CORREGIDOR ISLAND, ENTRANCE TO MANILA BAY, THE FAMOUS CORREGIDOR LIGHTHOUSE ON THE SUMMIT

Native village and former Spanish guard-houses in the foreground, the tents of the American garrison on the further side of the cove

AREA, COASTS, FORMATION AND SEAS

HOW many islands make up the Philippines? A Spanish official statement says 408, while there are writers of repute who speak of 2,000. The former counts inhabited islands only. The other estimate includes hundreds of mere rocks in the sea. About 1,200 seems the favorite guess.

The land area of the Philippines may be placed at about 115,000 square miles, which closely approximates the combined extent of Massachusetts, New York, Connecticut, Rhode Island, New Hampshire and Pennsylvania. At the same time older estimates running as high as 140,000 to 150,000 square miles have not been wholly discarded. The fact is, land-surveying and other foundation processes of colonial development were not at all what Spanish place-holders were there for, and the little of that kind that was done by private or corporate enterprise was concentrated in a few larger towns and seaports, or had sole relation to certain "concessions" from the government. Disgust with the incapacity of the old regime, however, will be mitigated on considering the limited or even precarious nature of Spanish occupation. The latter was nearest complete in Luzon, Cebu and Panay, but even they, and notably Luzon, harbor amid mountains and forests thousands of aboriginal

savages that never were subdued. In Mindanao, the second largest island, about equal in size to the state of Indiana, it never penetrated the interior, which remains yet to be explored. Mindoro, within three hours' steam of Manila, is known but little better. Palawan is in the same category, and so till a recent period was Negros, and in large degree Leyte and Samar. In the Sulu islands Spanish rule was a scarcely disguised figment. A quite recent statement itemizes the area of the twelve largest islands as follows: Luzon, 41,000 square miles; Mindanao, 37,500; Samar, 5,300; Panay, 4,600; Palawan, 4,150; Mindoro, 4,040; Leyte, 3,090; Negros, 3,300; Cebu, 1,650; Masbate, 1,315; Bohol, 925; Catanduanes, 450.

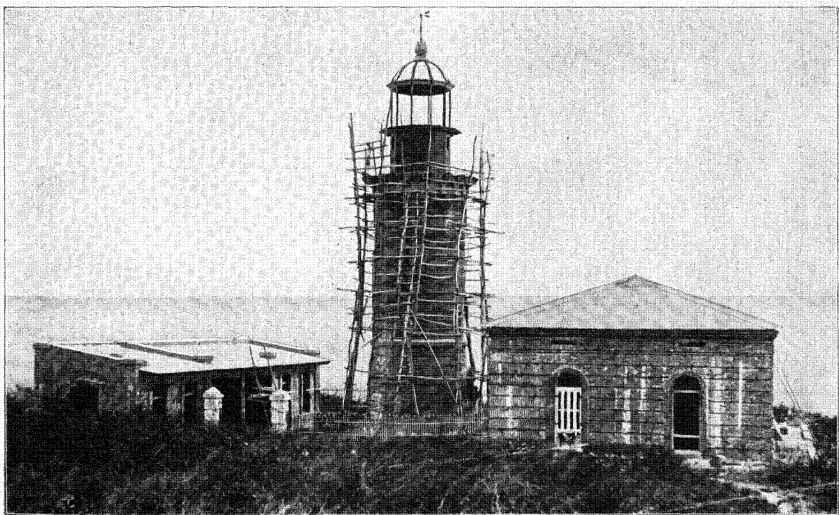
In respect to surface either mountainous or hilly will be the proper descriptive term for any considerable tract anywhere in the Philippines, though the abounding rivers and creeks are frequently bordered with bottoms, such as in a few places, particularly in Luzon, expand into plains of extraordinary fertility. Hardly a country on earth is better watered. The coasts are generally high. Scientists believe that much of the archipelago has been upheaved from the sea within what geology calls recent times, thus judging from the coral reefs fringing many of the coasts,

and from the raised beaches found far inland, containing shells similar to those of the adjacent seas. It is every way probable that southeast Luzon, so jagged in appearance on the map, represents the consolidation of an island group. Generally speaking, the islands present very broken, irregular coast-lines, the ocean cutting in and forming many gulfs, bays, isthmuses and peninsulas. Besides the coral reefs, the dangers from ugly currents challenge the sailing-master's frequent care, steamers, however, caring very little for any of these swirls.

The China sea, separating the Philippines from the continent of Asia, was long dominated by Malay pirates of the worst breed. It is still in bad odor with sailors for its squalls and chopping seas, and above all for its typhoons, similar in character to our so-called cyclones. The Sulu, or Mindoro, sea is wholly within the central and southern Philippines. It is very deep, rarely disturbed by typhoons, and in every part easily

navigable. "Once well charted," says a bureau officer of the United States navy, "its channels lighted and buoyed, its Malay pirates suppressed, its fertile islands cultivated and their mineral wealth explored, it must become the scene of an enormous commerce, one that will enlist the sea-going ships and steamers of every nation engaged in the Asiatic, East Indian and Australasian trades."

As is well known, there is a remarkable current in the Pacific ocean, corresponding to the Gulf stream in the Atlantic. It is first recognizable off the east coast of Luzon, whence it flows northward past Formosa and Japan, then sweeps in a northeastern course from the latter across the North Pacific. To the warmth of the Japanese current, as it is called, is due the moderate temperature and extraordinary rainfall of the Aleutian islands and the neighboring coasts of Alaska. The influence of one branch of it is felt as far south as the state of Washington.



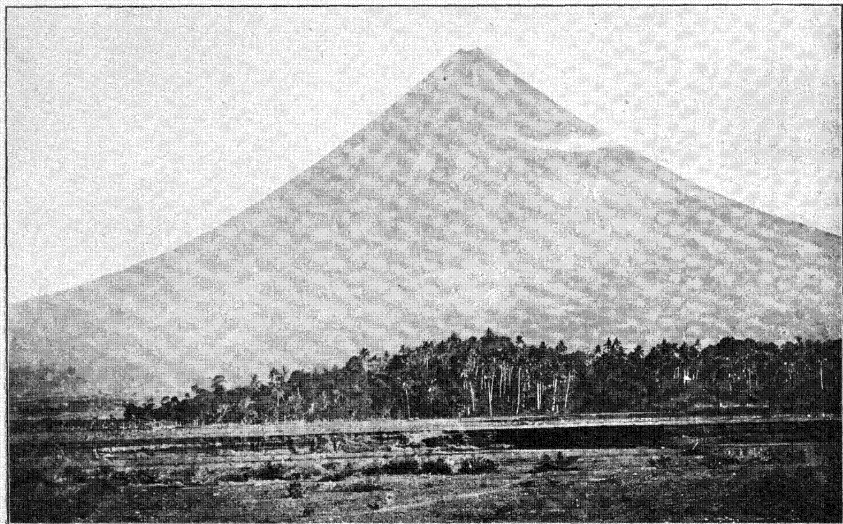
TYPICAL PHILIPPINE LIGHTHOUSE

This one, on Point Malabrigo, Luzon, was nearly completed when the islands passed to the United States

MOUNTAINS AND VOLCANOES

THE mountain ranges of the Philippines run in a general north and south direction, with occasional deflections east and west. In height most of them compare with the Adirondacks or White moun-

tains, and if less bold in scenery they are nevertheless more inaccessible than either, owing to the lack of roads and bridges, and the jungle-like density of the forests reaching to their summits. A few peaks



VOLCANO OF MAYON, IN ALBAY, SOUTHERN LUZON

An almost perfect cone, it rises gracefully from the plains below, but its outbreaks are deadly

attain a height of over 8,000 feet, notably Mayon, in southeastern Luzon, 8,978 feet; Halcon, in Mindoro, 8,865; Malaspina, in Negros, 8,192; and Apo, in Mindanao, 10,312 feet. Excepting Halcon these are all active volcanoes, of which there are many others at lower elevations. Traces of volcanic action are constantly in evidence quite from the Babuyan islands on the extreme north to the Celebes sea, and equally evident is the present languor of such action compared with its former violence. Even foreigners soon cease to think about volcanoes as a source of danger. In fact, these eruptions give a feeling of security to all except those in the immediate vicinity, as indicating that Nature's safety-valves are in working order, thus greatly diminishing the chances for earthquakes. The Philippines, however, have not entirely gone out of the volcano-rearing business. Off the north coast of Mindanao is a little island called Camiguin, on the sandy beach of which a volcano began to grow, like the horns on a calf, about 1872, until now it is twelve hundred feet high.

Forty-five miles south of Manila, in the midst of a lake one hundred square miles in extent, is Taal, the lowest live volcano in the world, only 850 feet high. Tradition insists that here a once high mountain suddenly collapsed and settled into its own molten abyss, which became the present lake. It still gives out

white smoke incessantly, notwithstanding its last eruption was so long ago as 1754, when it destroyed several villages. The clouds of ashes reached Manila, and it is declared that the lake boiled with the great heat. The fish, of course, were killed. There was a smell of sulphur in the air for six months, the discharges continuing at short intervals nearly that length of time. At the first dread outburst the town of Taal was destroyed, and most of the inhabitants perished. The present town is on another site.

The lake of Taal contains salt and salt-water fish, indicating that at one time the volcano was connected with the ocean, communication being gradually cut off by the products of volcanic eruptions. Of such products consists the whole of the old Spanish provinces of Cavite and Batangas and the environs of Manila. East of Lake Taal rises the extinct volcano of Maquiling. Fifteen miles further east is Majaijai, 7,020 feet high, whose last eruption was in 1730.

Several high volcanic cones appear toward the southeastern extremity of Luzon. Among them is Mayon, mentioned above, the most vicious of existing Philippine volcanoes, whose first complete ascent was made by two young Scotchmen in 1858. It burns constantly, forming a beacon that may be seen far off on land and sea. Rising gracefully from the fertile plains of Albay, it is an almost perfect cone, with a

base about fifty miles in circuit. The natives say its eruptions are preceded by mysterious noises underground and mutterings like distant thunder; the earth trembles, and birds and animals flee in dread. Mayon's most terrible work, so far as recorded, was on February 1, 1814, when, after the usual preliminary earthquakes and accompanied by two terrible shocks, the peak suddenly emitted an immense pyramidal cloud, black at the base and ashy-gray above, and incredible streams of lava began pouring forth on all sides. The atmosphere became suddenly dark. Lightnings shot in all directions, playing inces-

santly. In the darkness great stones, some of them red-hot, began falling, and then hot ashes. Horses and cattle for many miles around were killed in the fields. The villages were set on fire. Their inhabitants, seeking to escape, were crushed or suffocated. So deep fell the ashes and accompanying debris that in some places the forests were buried out of sight. Many flourishing villages were destroyed and their sites completely lost. Twelve thousand people were killed in five hours of more than Pompeian horrors. These terrible scenes were largely repeated in 1867, and in milder form in 1881 and 1882.

PHILIPPINE EARTHQUAKES

FOR nothing is Manila much more famous than for its earthquakes. Slight shocks at least occur every season. The great earthquake dates of the nineteenth century are 1824, 1828, 1852, 1863, 1874 and 1880. Sir John Bowring (author of "In the Cross of Christ I Glory" and other well-known hymns), who held for years high positions in the

At half-past seven on the evening of June 3, 1863, after a day of excessive heat, there was an earthquake shock in Manila lasting thirty seconds, in which four hundred people were killed and about two thousand wounded, and property was damaged to the extent of millions of dollars. The roof of the cathedral, though the edifice was massively built with thick and well-

buttressed stone walls, was torn off and fell, the building collapsing. The Governor-General's palace, on the same square, was shaken down. Says one who was in the earthquake of 1863: "I was then a little boy, but the horrors of that night I can never forget. The earth trembled and seemed to rise and fall. Huge fissures opened in the ground, and dull rumblings were heard everywhere, while the shrieks of tens of thousands filled the air. Many were buried in the ruins of their houses. For weeks afterward many thousands of people slept in the streets, for the



GRAVES OF AMERICAN SOLDIERS KILLED AT THE CAPTURE OF MANILA, AUGUST 13, 1898

British civil service in China, and at the middle of the nineteenth century wrote a book about the Philippine islands, says: "The destructive ravages and changes produced by earthquakes are nowhere more remarkable than in the Philippines. They have overturned mountains, filled up valleys, desolated extensive plains, and opened passages from the sea into the interior and from the lakes into the sea."

greater part of the city was destroyed." The earthquake of 1880 was likewise exceedingly destructive, but it occurred in the middle of the day, when the people were at tiffin (noonday lunch), and most of them were able to rush into the streets before the buildings tumbled down about their ears. The foreign residents fled to the ships in the bay. Several other towns suffered proportionately with Manila, the

tremblings being felt throughout the whole archipelago.

Foreigners are sure to remark how soon the frightful experiences of an earthquake seem to be forgotten. It is true the inhabitants dismiss the danger from their list of present worries, but that they do not forget is shown by the tiny cocoanut-oil lamp which is kept burning in every native dwelling, rich or poor, from dark to dawn. It is in the nature of the wick-lights that half a century ago were used, especially in sick-rooms, in America, and consists of a wick supported on a little piece of tin placed on top of the oil that floats on water in a glass or cup. A mere firefly affair, it nevertheless furnishes the means of lighting other lamps quickly in case of an earthquake at night. A curious and deeply rooted belief in the Philippines is that the locusts, a plague in whose presence the native is even more



CHURCH OF SAN AUGUSTIN, MANILA, SHOWING EARTHQUAKE EFFECTS

helpless than our Western farmer, avoid for years every district in which large numbers of their kind have been swallowed up by an earthquake.

SEASONS AND CLIMATE

THE best of tropical climates are enervating to an American or a European. Some, as the west coast of Africa, are deadly. The Philippine climate comes under the former head. While a white man will lose vigor, yet with proper care he need have no fear for his health. The principal fatal diseases are cholera and small-pox, and malarial troubles are rife. Some authorities divide the year into only the dry and wet seasons, the former lasting from November to April, the latter from May to October; but the usual description gives three—the hot, rainy and dry. These vary somewhat according to locality. From the north coast of Luzon to the southernmost of the Sulu islands is a range of latitude greater than from New York City to Tampa, Florida; still, all being island regions within the tropics, this consideration is of little moment, and indeed the mean of temperature is rather higher at Manila than at the town of Sulu, over six hundred miles further south. Far greater differences result from the distribution of the mountain chains; what is the dry season on one side will be, perhaps, the wet season on the other, and vice versa. Another fact to be remembered is that the seasons

merge into each other gradually, and show marked irregularities as to dates in different years.

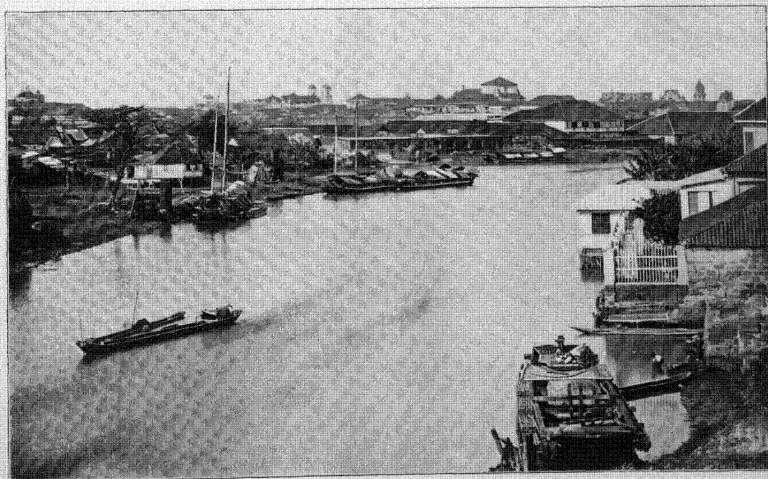
In Manila the hot season coincides pretty nearly with March, April and May, and toward the close it is very oppressive. The drought of April and May suggests special precautions against fires; this is the season also when mosquitoes and white ants specially exert themselves to make life miserable. Then the southerly monsoons spring up, and further relief is brought by heavy rains attended by thunder-storms, frequently of terrific violence. During July, August and September rain comes down in torrents, though by no means without intervals of cessation; the lower country is flooded, rivers and lakes overflow, roads become impassable and bridges disappear. At times even in Manila the main dependence for getting about in many quarters is by boat. September averages a greater rainfall than any other month. Sometimes the wet season ends rather abruptly thereafter; in other years it rains on into November. The dry season that follows—from November or December to February—has delightful features for Americans and Europeans, though the thermometer never drops low

enough to justify the name of "cold season" that some encyclopedias give it. The winds are northerly, and of mornings woolen garments and on some nights a blanket feel comfortable; but as the mercury seldom drops to 75° , and never below 60° , fireplaces are unknown. There is no day when hard physical labor could be endured without at least discomfort from the heat, no week when the punka, or great overhead fan, in the business offices, hotels, etc., is not swung, no month when a temperature of over 90° in the shade is not reached.

The families of well-to-do Europeans quite commonly spend only the cooler season in Manila, leaving there about the month of March, for Hong-Kong or Europe, much the same as wealthy Americans go to the sea-shore or the mountains for the summer. What makes the climate exhaustive to foreigners is not the intensity of its heat, for 100° in the shade is the maximum ever recorded, and that is reached every year in the most northerly of our states. It is the heat's unrelaxing persistence, aggravated by its dense humidity, that sweats the victim thin and wan, and saps his energies in spite of his utmost will-power. The average temperature for every moment of the day and night through the year at Manila is 80° . In the town of Cebu it is a little less, in southeastern Mindanao a little more. The Jesuits have an observatory in Manila, and their carefully kept meteorological records have been tabulated for thirty years back

for the American government. The observations of Jesuit missionaries at a certain point in southeastern Mindanao and at the town of Sulu, though for considerably shorter periods, are likewise valuable. The coldest month at Manila is January, with a mean of 77° , and the warmest May, with a mean of nearly 84° . Such uniformity of temperature strikes an American with astonishment, but it wonderfully simplifies the feat of "dressing according to the weather." The impression of uniformity is deepened by the fact that the difference between the longest and shortest day is only one hour and forty-seven minutes. And there is green foliage in sight, and hardly the slightest change in the weight of one's clothing the year round.

The rainfall throughout the Philippines, though heavy, is not phenomenally so for the tropics, and in point of fact does not nearly equal that in most of the Aleutian islands, far to the north in the same ocean. On ordinary levels a heavy green mold forms quickly on closeted boots and baggage whenever there are heavy showers. During thirty years at Manila, where it is decidedly less than in some other quarters, the rainfall has averaged 75.4 inches per annum. The range was great—from less than 37 inches in 1885 to almost 121 inches in 1897. In December, January, February, March and April the precipitation was from half an inch to two inches a month. May averaged more rain than the five preceding months combined, and the amount increased till September, which



VIEW ON THE PASIG RIVER, ABOVE THE WALLED CITY, OR OLD MANILA



COURTESY OF ADRIAN ROLD HORTON

ON A COUNTRY ROAD IN THE INTERIOR—A GROUPING BY THE PHOTOGRAPHER IN FRONT OF A NATIVE CART WITH SOLID WHEELS

brought over 28 inches. It then decreased until December. Throughout the archipelago generally the damage done by floods in the tremendous down-pours of the rainy season must aggregate more than that from earthquakes. The greatest recent calamity of this kind was the storm of October 31, 1876, in

southeast Luzon. The floods, pouring down the sides of El Mayon, swept along with them prodigious quantities of volcanic debris and overwhelmed a dozen villages, filling up the roads, breaking down the bridges and completely ruining 6,200 houses. Rains were much heavier in 1899 than the year previous.

MONSOONS AND TYPHOONS

THESE terms are often confounded by American readers, and it is to be regretted that a recent government compilation lends authority to the same error. Monsoons are among the regular and beneficent economies of nature. Typhoons are occasional and destructive. Think of the steady, complexion-bronzing breezes of Kansas, then of the tornadoes (so-called cyclones) of the same section, and one can get a good suggestion of the contrast between a monsoon and a typhoon.

The trade-winds of tropic seas are surface winds that blow with remarkable uniformity; their cause is the rush of cold air from the polar regions to the heated regions of the equator. Monsoons are trade-winds that have been modified chiefly in direction, though to some extent in character also. The name

comes from a Malay word signifying "seasons," and got its footing in English because of its convenience. Nevertheless, in ordinary literature, "monsoon" is restricted much as at first—to the Indian ocean and adjoining parts of the tropical Pacific.

From the facts that the atmosphere partakes of the earth's rotary motion, and the equatorial regions have a greater rate of motion than the polar, there results a marked change of direction in the trade-winds. The air currents from about the poles (cold) flowing toward the equator (hot) cannot at once acquire the greater velocity of the subjacent surface, the earth slips from under them, and they reach their destination as northeast instead of north winds in the Northern hemisphere, and of southeast instead of south winds in the Southern.

The great Malay archipelago, of which the Philippines form the northern spur, lies between the continents of Asia and Australia, the former in the Northern hemisphere, the latter in the Southern. The winter of one hemisphere is the summer of the other, and vice versa. When the air over the interior of Asia becomes summer-heated a movement begins of winter-cooled air toward it from latitudes to the southward; in other words, the southwest monsoon springs up. Six months later it is the interior of Australia that undergoes the summer-heating process; the northeast monsoon is presently established, to

any time between May and November, but more especially during July, August and September. The worst time of all is at the breaking of the summer (southwest) monsoon. Typhoons are the precise equivalent of the hurricanes of the West Indies, and are capable of equally frightful havoc. On September 27, 1865, a typhoon in Manila bay drove twenty vessels ashore, and did great damage in the city. The Manila typhoon of October 30, 1875, killed two hundred and fifty persons and destroyed about four thousand houses; that of September 29, 1890, demolished a large part of the mole, or jetty, built to protect the



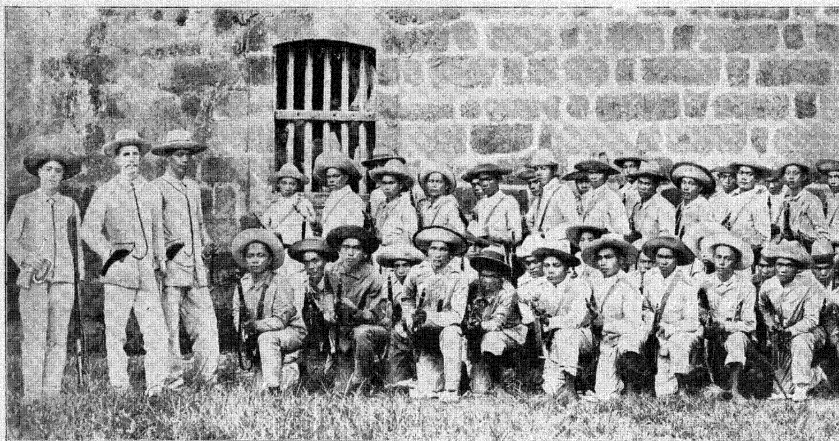
TAGAL FAMILIES, MANILA, IN CAROMATAS

restore the atmospheric equilibrium. The most dangerous storms come between times, at the stage when one tendency is giving place by degrees to the other. The storms of this period—a period coming twice in every year—naturally attract more attention than the longer and milder intervals. They are often called “the monsoons,” and hence the confusion by readers in other climes of monsoon with typhoon. Monsoons have always been an important aid to commerce. Besides, by the rainfall they bring they spread a mantle of verdure and fertility over extensive regions which would otherwise remain arid wastes.

Typhoons never reach as far south as Iloilo, in Panay, and are rare visitants below Luzon. On the latter island, and in the northern part of the China sea, a typhoon is liable to strike almost anywhere, at

harbor at the mouth of the Pasig river. These tempests have been known to last ten hours, but their usual duration is much less. The same atmospheric symptoms precede typhoons as precede American tornadoes. Under the Spanish regime there were no signal-service stations in the Philippines, but Jesuit fathers in the observatory at Manila, by running up typhoon signals and cabling warnings to Hong-Kong, have saved millions in property and many lives.

In 1882, during a cholera epidemic, a typhoon of not extreme severity visited Manila, carried off the metal roofs of nearly a hundred houses, and killed a few people, including a Chinaman who had his head cut off by a piece of corrugated ironwork that was flying through the air; and, strange to relate, the epidemic ceased within forty-eight hours.



A COMPANY OF FILIPINO INSURGENTS, ORIGINALLY IN THE SPANISH SERVICE

POPULATION AND PEOPLES

HOW many people live in the Philippines? Framing an answer is much like trying to catch a greased and naked Filipino burglar in the dark. Esti-

Courtesy of Andreae and Reuves



A MESTIZA OF THE MIDDLE CLASS

mates run all the way from six millions to fifteen millions. Census, properly speaking, there never has been. In many places there could not be, for their hostile hordes would do for an enumerator without ceremony. In the last year of Spanish rule Reclus, the eminent European geographer, figured out the population by provinces as given below; and, though probably the total is too small by from 1,500,000 to 2,000,000, his list of Spanish provinces and capitals will be handy, in connection with our map, in locating many things referred to in press dispatches and current publications.

GOVERNMENT OF LUZON

PROVINCE	CAPITAL	POPULATION
1—Manila.....	Manila.....	324,367
2—Cavite.....	Cavite.....	69,794
3—Laguna.....	Santa Cruz.....	141,900
4—Morong.....	Morong.....	48,663
5—Bulacan.....	Bulacan.....	264,375
6—Pampanga.....	Bacolor.....	207,205
7—Bataan.....	Balanga.....	49,273
8—Zambales.....	Iba.....	80,230
9—Tarlac.....	Tarlac.....	57,713
10—Pangasinan.....	Lingayen.....	252,892
11—La Union.....	San Fernando.....	115,911
12—Benguet.....	La Trinidad.....	9,311
13—Ilocos Sur.....	Vigan.....	114,675
14—Ilocos Norte.....	Laang.....	148,204
15—Abra.....	Bangued.....	37,791
16—Cagayan.....	Tuguegarao.....	70,881
17—Batanes islands.....	San Domingo.....	500
18—Isabel.....	Tumanini.....	39,391
19—Bontoc.....	Bontoc.....	7,757
20—Lepanto.....	Lepanto.....	18,009
21—Principe.....	Baler.....	3,268
22—Nueva Viscaya.....	Bayombong.....	26,357
23—Nueva Ecija.....	San Isidro.....	92,970

PROVINCE	CAPITAL	POPULATION
24-Infanta.....	Binangonan.....	8,483
25-Batangas.....	Batangas.....	308,110
26-Tayabas.....	Tayabas.....	103,310
27-Camarines Norte.....	Daet.....	29,009
28-Camarines Sur.....	Nueva Caceres.....	88,712
29-Albay.....	Albay.....	245,972
30-Island of Mindoro.....	Calapan.....	37,648
31-Island of Burias.....	San Pascual.....	44,000
32-Island of Masbate.....	Masbate.....	
33-Romblon islands.....	Romblon.....	

Total.....3,046,681

GOVERNMENT OF THE VISAYAS

1-Island of Cebu.....	Cebu.....	518,032
2-Island of Leyte.....	Tacloban.....	278,452
3-Island of Samar.....	Catbalogan.....	183,000
4-Iloilo (Panay island).....	Iloilo.....	500,000
5-Concepcion (Panay island).....	Concepcion.....	27,000
6-Antique (Panay island).....	San Jose.....	106,000
7-Capiz (Panay island).....	Capiz.....	197,000
8-Island of Negros.....	Bacolod.....	226,000
9-Island of Bohol.....	Tagbilaran.....	277,387

Total.....2,312,871

GOVERNMENT OF MINDANAO

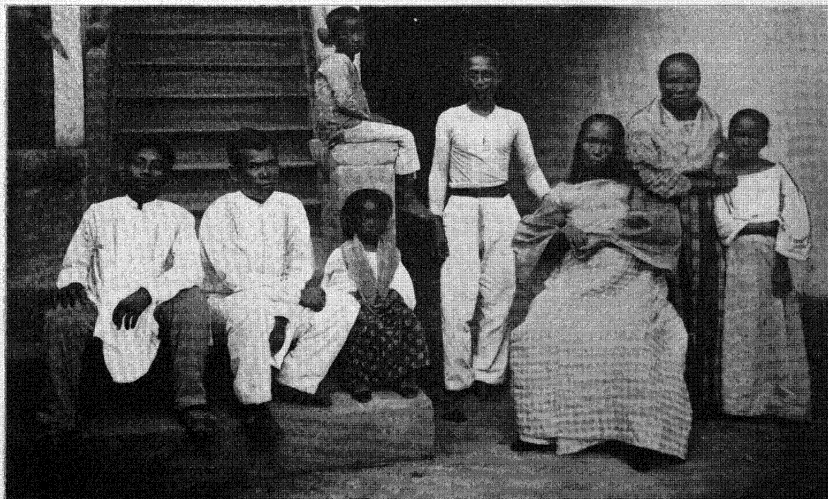
1-Misamis.....	Misamis.....	650,000
2-Surigao.....	Surigao.....	
3-Davao.....	Davao.....	
4-Bislig.....	Bislig.....	
5-Cotabato.....	Cotabato.....	
6-Zamboanga.....	Zamboanga.....	600
7-Island of Basilan.....	Izabela.....	
8-Sulu, or Jolo.....	Sulu.....	100,000
Total.....		750,600

ADJACENT ISLANDS

1-Calamianes.....	Tai-tai (Palawan island)....	19,500
2-Puerto Princesa.....	Princesa (Palawan island)....	12,000
3-Balabac.....	Balabac.....	800
Total.....		32,300

Total population of the islands, 6,142,452.

The Spaniards classified the native population as Indios, or Indians, more or less Catholicized; infieles, or infidels, the wild hill men and other pagans; and Moros, or Moors, the Moslems of the south. The church claims over six million souls for the Indios alone, ninety per cent of them dwelling in the six islands of Luzon, Cebu, Panay, Negros, Bohol and Leyte. A subdivision more in accord with American ideas would be into subject peoples (the Indios) and the independent tribes, comprising all others. Of Europeans in the Philippines the aggregate does not exceed 10,000, the greater part of them in Manila; of Americans, outside the army, not above 500. The Chinese number over 100,000, sixty per cent of them in Manila. The island-born of pure Spanish ancestry some writers designate Creoles, but their own land knows them as "sons of the country." Not nearly so numerous a class as the Spanish Creoles in the West Indies, they have manifested even more unrest, because less recognized either politically or socially. A far more important element are the mestizoes, or persons of mixed blood. By mestizo is oftenest meant the offspring of Spanish and native unions, but sometimes of Chinese and native, and occasionally all three races are represented in the same individual. Infusions of Polynesian and Japanese blood, and even of Hindu and Arab, have undoubtedly taken place; but, after all, the great bulk of the Philippine peoples



TAGAL SERVANTS AND CHILDREN, MANILA—THE CRUSHED EXPRESSION OF THE WOMEN IS CHARACTERISTIC OF THE RACE

come of Malay stock, and they have, moreover, been pronounced the highest type of that race. In the Philippines the different Malay offshoots principally group themselves as Tagal, Visayan or Moro; and with yet greater precision these terms indicate the three spheres of influence into which racial politics divide the archipelago. Despite their mutual jealousies and animosities it does really seem as if, under Providence, the hapless Filipinos had entered upon a career denoting aspiration, a struggle out of semi-barbarous, tribal life toward national unity and higher things. Wisely to guide, not repress, will be America's glory in meeting this phase of her new

responsibility in the Far East. The modern miracle of Japan has great encouragement for their well-wishers.

To remember three definitions will help in reading Philippine items. The term "Indian" has been already explained. It is a misnomer. "Half-caste," appropriate enough in India, becomes misleading in the Philippines, where the absence of class distinctions is most marked. There it is a mere softened form of "half-breed." Lastly, by "natives" must usually be understood not only the little brown men we liked to read about when Dewey and they were tightening the toils around Manila, but also the mestizoes and the "sons of the country."

THE "LITTLE NEGRO" ABORIGINES

IN OUR mental pictures of things Philippine we must avoid hasty generalizing, and not judge the whole from only a part. Among hundreds of islands

scattered up and down the ocean for a thousand miles it would be strange if some diversities of aspect and of products did not appear; and as to the inhabitants, when the varying stages of development represented are nude savages at one extreme and polished gentlemen at the other, the range is obviously immense. If the resultant differences facilitate the triumph of American arms, on the other hand they cannot but embarrass American administration. Dealing with a Christianized and propertied native in Manila, Cebu or Iloilo is one thing. Dealing with a pagan nomad roaming some almost inaccessible interior is quite another. And between these two come all sorts of intellectual grades and susceptibilities to improvement.

The very lowest of Philippine Malays despises and consistently ill-treats the aboriginal negrito (the Spanish for "little negro"), whose forefathers some wave of Malay emigration defeated in battle ages ago, and drove into the forested mountains and foothill jungles; a thin, dwarfed, spindle-legged, ugly Polynesian black, about four feet eight in height, with a thick mat of frizzled black hair, and almost a monkey's aptitude in taking hold of things with his toes and feet. The negritos wear ex-



WEALTHY FILIPINOS IN EUROPEAN DRESS

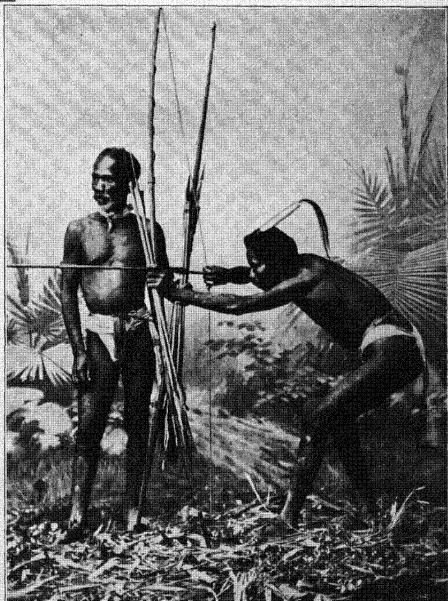


A FAMILY OF NEGRITOS
Apparently the man is only a half-blood

and chicken thieves, their marauding propensities are largely held in check by fear of the stronger race's vengeance. Their fleetness of foot is remarkable.

From this race the island of Negros was named. Their scattered bands, however, are found—everywhere in process of extinction—in nearly all the larger islands. It is believed the negritos hardly number 20,000, though widely diffused traces of their presence will long survive, through the laws of heredity, among other wild tribes and even the Indios. Naturally gentle, chaste far beyond the most of savages, rarely practising polygamy, and tenderly dutiful to parents, the "little negroes" would seem to be promising subjects for missionary effort. Yet every attempt in that direction has resulted in failure. Sometimes the monk-missionaries, by furnishing them with food, could hold them through one season, but as soon as the food ran out so did the hoped-for converts. Once a little orphaned negrito was adopted at three years of age by a benevolent American merchant in Manila, who even went to the expense of sending him to Europe to be educated. He came back a suave little Tom Thumb in ebony, able to com-

trremely scant clothing, mostly of strips of bark or wild-boar skin, and the more dudish may sport knee-bracelets of horsehair. Their communities of fifty or sixty families never stay more than a season or two in one place, the rude shelters they build with bamboo poles high from the ground hardly deserving the name of houses. When on their wanderings they sleep wherever night overtakes them. Their language does not sound like words, consisting rather of a series of whistles and chirps not unlike those of the monkeys and the parakeets whose haunts they share. They cannot count above five. They subsist on the spontaneous products of the wood—honey, wild fruits, roots, etc.—on the fish in such waters as they have access to, and by the chase. They scratch the ground with a stick and throw in a little upland rice, but cannot be said to cultivate it. Trading is beyond their ambition further than to exchange wax for betel or for tobacco with the Indios and Chinese, or as the latter may sometimes get flake gold from them in small amounts, picked up apparently along the streams. Their weapons are a bamboo lance, and a long bow for shooting poisoned arrows. With a bad name as pig



NEGRITO HUNTERS, FATHER AND SON

verse in Spanish, French and English. Suddenly he disappeared. Years afterward a Prussian naturalist ran across him on the mountains northwest of Manila bay, and had a prolonged talk with him in English. No persuasion could induce him to give up his wild life, though he did not forget to send a kindly message to his benefactor.

Reverencing their dead, it is nevertheless doubtful whether they worship them. But any material object that strikes them as being marvelous calls forth their childish adoration. When the Manila and Dagupan railway was building it passed through a district sheltering numerous bands of negritos. The track, which they would timidly come to visit, and especially the steel rails, excited their wonder and their awe; and when the first locomotive thundered into view, they threw themselves to the ground in speechless terror, regarding the strange monster as some new, all-powerful deity. A negrito courtship is brief and ardent. The young man first gets the consent of his inamorata's father, usually on the strength of some little present. At the first opportunity thereafter he catches the girl in his arms. She breaks loose and runs away. He pursues and catches her again, and

this sort of make-believe is kept up till she considers the law of decorum satisfied. Yielding at last, she allows herself to be led back to the parental hut, where her father pounces upon the youth and drags him up the ladder into the family abode, the mother seeing that the daughter follows. The bridal pair kneel down together, the old gentleman throws water plentifully over their kinky heads and shiny black shoulders from out of the same coconut-shell, bumps their heads together, and they are one. Then follows the marriage feast and a five-days' honeymoon in the seclusion of the bush.

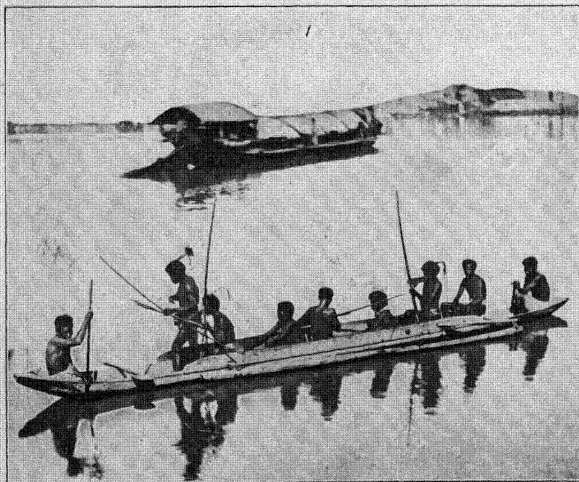
That the Filipinos cherish such boundless contempt for the negritos is mainly why the War Department forebore at first to send colored troops to the Philippines. The mere color, it was urged, would foment rebellion. An American citizen of undiluted African descent who accompanied one of our brigadiers as a body-servant proved a genuine sensation among the lower-class natives at Manila. They were surprised to find a black man sustaining such confidential relations to a high official, and more than surprised to see him discharging his duties with such an air of self-satisfied superiority over themselves.

THE IGORROTES OF LUZON

SCATTERED over the northern half of Luzon are another hill people, pagans and fighters, who, in the main, successfully defied the power of Spain.

The name Igorrotes was at first the name of a single tribe. In its extension it has been so loosely applied that very great discrepancies exist in the published

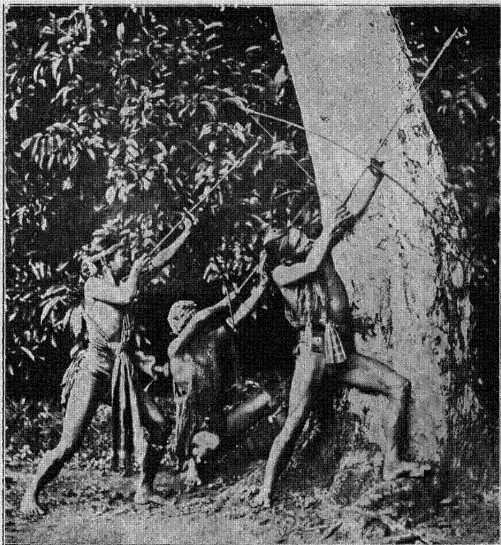
accounts of them. The true Igorrotes seem to be of Malay extraction, yet an alien race from the other Malays, whom, as is most likely, they preceded to the Philippines by a considerable interval. They are copper-colored, strongly built, and wear their hair long. Physically alert and active, they are dirty creatures, added to which their high cheek-bones, flat noses and thick lips make them the reverse of attractive to Americans. Unlike the negritos, they are aggressive, quick to resent an injury, and easily incited to war. Assassinations are common among them, and family feuds are carried to great lengths, so far, indeed, at times as to keep a formal and systematic account of the



NATIVES SPEARING FISH

murders committed on both sides. The Igorrotes live in queer beehive-shaped huts. They breed some of the domestic animals, and are noted dog-fanciers. They raise sugar-cane and yams, giving special attention, however, to the rice crops. Of course, they fish and do more or less hunting. Bold and cunning thieves, they are not liked by the domesticated Malays (Indios), who find their depredations annoying. They consider polygamy allowable, but seldom practise it. Adultery is discountenanced. If a woman is the offender, her parents restore the dowry the husband paid for his bride, and she undergoes the opprobrium of a divorce.

The rude proficiency of these people in mining and metal-working is surprising in a race so set in its aversion to civilized ways. The central mountain ranges of Luzon contain extensive deposits of copper ore, and these the Igorrotes have worked from time immemorial. They soften the rocks by means of wood fires, then excavate for the crude ore, which is sorted according to quality, and the poorer specimens roasted repeatedly. The smelting process that follows is carried on in a cylindrical hole, about twelve inches deep and eight inches across, walled up with clay. This is their furnace. The heat necessary to flux the



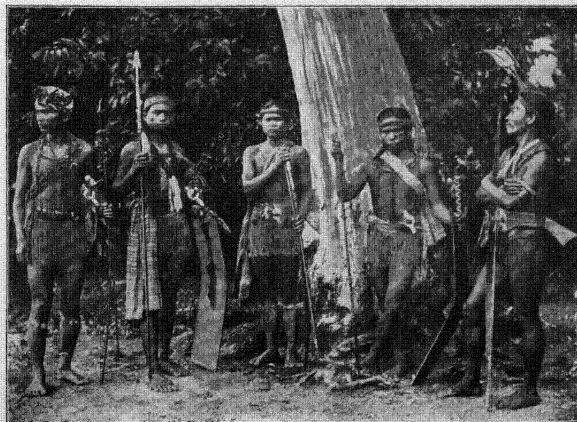
IGORROTES HUNTING IN THEIR FOREST JUNGLES

ore makes artificial draft requisite, and this they supply by means of bamboo-cane blowers provided with wooden plungers, an apparatus resembling a boy's squirt-gun, only propelling air instead of water. Out of the sheets and masses of copper thus obtained

they fashion various domestic utensils, ornaments, etc., bartering the surplus to their more civilized neighbors or to itinerant Chinese traders.

But few of the full-blood Igorrotes have become Indios. The jungled highlands of northern and central Luzon afforded their clans practical security, notwithstanding severe campaigns launched against them by different captain-generals.

One hundred and thirty miles north of Manila dwell the large-framed, uncouth Igorrote-Chinese, of whom quite a number, first and last, have become Indios. As a tribe they combine the fierce independence of the



TRIBESMEN OF THE HILL COUNTRY OF NORTH LUZON

Igorrotes with the shrewdness and cunning of the other branch of the family. They are the progeny of a few thousand pirates and hangers-on brought to Luzon, in 1594, by a famous Chinese corsair named Li-ma-hong. Defeated in a tremendous conflict with a successor of Legaspi—a victory which Manila celebrated as late as 1894 with immense éclat—the Celestial viking retired to Lingayen bay, in the country back of which he undertook to establish his colony. Before long his settlers heard the Spaniards

were coming, and, terror-stricken, fled northward into the mountain fastnesses. Cut off from their own land, they made themselves at home with the wild tribes as best they could, and the resulting inter-marriages added another brand to the Philippines' remarkable assortment of hybrid peoples. Scarcely less distinctive are the descendants of sepoy deserters from the British army that held Manila for twenty months, during the struggle known to American school-children as the French and Indian war.

THE HEAD-HUNTERS AND TINGUIANES

TEDIOUS would it be to catalogue all the savage and half-savage tribes of Luzon, the principal field for influences from abroad. In northwest Luzon reside the best known of the Philippine head-hunters, the Gaddanes, blood relatives, some think, of our own "brothers in red." They are a fine-looking, dark-skinned race, with long and straight black hair falling over their shoulders. They delight in war, and care nothing for a settled abode. Their weapons are a

long, three-pronged lance, a bow with arrows having two rows of teeth made of sea-shells or flint, and a queer-shaped hatchet. The warriors carry a light and narrow wooden shield, which at each end is provided with two handle-like projections for catching a flying enemy by the neck and hurling him to the ground. They sometimes take the scalps of fallen enemies, but chiefly prize the skulls. Besides game and fish, which they spear with great dexterity, using a three-pronged

lance, their food staples are indigenous fruits, mountain rice and certain edible roots. Preparatory to the great annual head-hunt special religious rites are observed, to insure success for marauding expeditions about to set forth. The time of year for this is when the fire-tree bursts its buds and blossoms into a magnificent dense mass of flaming red. In some years they repeat the raid between times. A warrior's prowess is not a matter of hearsay. He has the skulls to show for it. A certain number ranks him a leader, a certain number more secures him a chiefship.

The Itaves, neighbors of the Gaddanes, are in most characteristics greatly like them, but have a lighter complexion and are less sanguinary.

Of all the hill men the Tinguianes, inhabiting a district of their own in northwestern Luzon, are the most tractable, and they alone have shown a cheerful readiness to profit from enforced contact with



HEAD-HUNTING GADDANE AND WIFE



AMERICAN TROOPS TENTING IN A BANANA GROVE—CAPTURED SPANISH FIELD-PIECE

civilization. The church claims them as Indios. But not only have they retained a virtual independence; they only allowed the padres (priests) to settle among them out of a spirit of accommodation, or for obvious advantages in a material way. Even the small per cent of their number who have submitted to be baptized fall back on the rites of their forefathers when they are overtaken by any emergency, unless the padre is within immediate call. Their religious notions show quite an advance over those of other hill men. They have no tem-

ples, their gods residing in the caves, toward which, therefore, they direct their prayers. These relate almost entirely to their physical wants. Let the rains be either too heavy or too light, the cavern-deities will be approached and alternately supplicated and expostulated with like the calendared saints of the Indio. A child about to be named is taken into the forest and placed against the trunk of a tree. One of the clan who is qualified to exercise the priestly function strikes a knife into the bark over the infant's head, at the same time pronouncing a name. Should the sap follow the knife the name stands; otherwise the ceremony will have to be repeated, other names being tried, one after another, until the sap does flow.

The Tinguianes are strict monogamists, and they punish marital infidelity with what among them is a heavy fine, besides a divorce. In case both parties have transgressed, divorce takes place without any fine. Ordinarily their huts are much the same, both in construction and furnishing, as those of the civilized Malays about them, whose lives and theirs flow on in channels not very dissimilar. In certain localities, where they are liable to attack from their hereditary foes, the Guinuanis, they build high up in the trees or on tall posts, stock their houses with heavy stones, and rain these down, when the time comes, on their assailants. Some of the Tinguianes can read and write a little, and all resemble the Filipinos of American acquaintance in their love of music. They are fond of dress and ornament, tattoo elaborately, blacken their teeth to charm the opposite sex, and dress their hair into a tuft on the crown of their head. From this last peculiarity, and other straws pointing in the same direction, the inference is that the Tinguianes have a strong tincture of Japanese blood. Could it be traced, their origin might be found to turn on some such calamity as a run of shipwrecks in the China sea, perhaps from typhoons or some earthquake cataclysm.

THE PHILIPPINE MALAYS

POSTPONING a closer acquaintance with the Chinese and mestizoes till we meet them in the "Venice of the Far East," their principal seat, let us look at the real Filipino—the stubborn, chocolate-colored little specimen who has proved so troublesome a charge for his Uncle Samuel. The Moro of the South, despite racial kinship, is a different and far uglier customer. Our camera focuses upon the Indio, or domesticated Malay, him whose kind dwell almost entirely where the influence of the Tagals is dominant in the north, and of the Visayans in the region next

south. The included tribes overshadowed by these two great families are numerous, but they are without cohesion, and form but a small factor in the Philippine problem. They aggregate over two million souls, the Visayans nearly as many, and the Tagals one and three fourth millions. The Tagals were at once the greatest gainers and the keenest sufferers from the presence of the Spaniard. They are the most masterful of the Philippine peoples, of which one evidence is the inroads the Tagalog is steadily making on other dialects, another the resentful jeal-

ously felt toward them by most of the other Filipinos, modified on part of the Visayans into a distrustful rivalry, and if a third is needed it is Aguinaldo.

The first Spanish colonists settled among the Visayans, then the most advanced and lordliest of the native races. They found the islanders cultivating different cereals, weaving fabrics fine and coarse, working gold and other metals, rearing domestic animals for food and labor, and even using a written language. These people had a definite form of government also. It was based upon their village life. Each little community had its *datos*, sometimes such by birth, sometimes through demonstrated qualities of leadership. Among other things the *datos* had power to declare war, being, in fact, an order analogous to the feudal chieftains of the Dark Ages. Each of them had a body of retainers, whom he was bound to protect and defend. They owned many slaves, largely captives taken in war. Above them an overlord held a loose kind of sway, the same overlord dominating several or scores or hundreds of villages, according as inheritance or ambition and power supplied him the right to do so. Thus in every community were slaves, freemen, lords, with an overlord for larger combinations, but no king in the proper sense. The Spaniards eliminated the overlords, of course, and, happily, the slaves, but the village organization they let run on, only shaping it a little to suit their ends. It is still

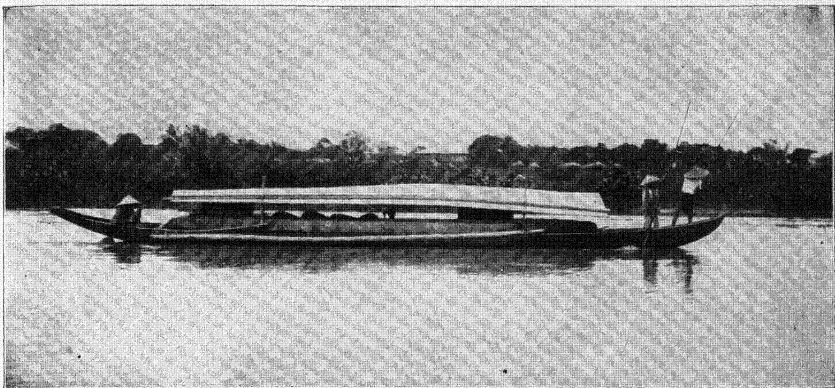
the unit of government, as well as the pivot on which—usually with, possibly without, the parish priest—social life revolves throughout the rural Philippines. The municipal captain or the *gobernadorcillo* ("little governor") and *cabeza de barangay* are the functionaries of whom every tourist has to tell, chiefly as his entertainers. The *cabeza*, or headman, Spanish regulations made answerable for the taxes assessed on his *barangay*, his official community of about one hundred families. In case his constituents, from locusts, typhoons, floods, earthquakes, or what not, were unable to pay, he had to supply the amount out of his private means. It happened every once in awhile that the former well-off headman retired to private life a bankrupt.

Of the eight millions, more or less, in the Philippines, the total of foreigners, including over 100,000 Chinese, is less than a fiftieth part, while the "little negroes" and their Papuan kindred are so few as not to be worth considering, and the mixed blood that so abounds in Luzon approximates, for the most part, to the common type. That type is the Malay. The erect frame is undersized from an American standpoint, but it is clean-limbed and well put together, on the whole bespeaking agility rather than strength. The hands are small, and so are the feet, whose surprising facility in seizing objects with the toes habitual barefootedness naturally tends to keep in constant



Courtesy of Audene and Reeves

TAGAL HAMLET IN THE FOOT-HILLS OF CENTRAL LUZON



Court-ty of Andreae and himself

RIVER BOAT, OR BANCA, HAVING A PLANK ON EACH SIDE FOR A RUNWAY

practice. The head is round, or sometimes elongated like the Japanese, the forehead somewhat receding, cheek-bones high, jaws rather large, the mouth firm-set. The small black eye turns slightly upward and outward in a way to again hint Japanese relationship

rather than Celestial. The smooth skin has the color of a dark mulatto, or one deeper still. No American Indian can show straighter or blacker hair; like the Indian, too, he is beardless, though the upper lip may, perhaps, wear a thin mustache. With his hairless

cheeks and unwrinkled skin the Filipino has a boyish look long after he becomes a man, and hence, though Aguinaldo's fighting force was composed almost entirely of young men, they were not the mere striplings they look in their pictures. The typical face is inclined to flatness, and the lines from the mouth to the nose are very strongly marked; but the unpleasant effect of these features is relieved by a smiling expression, either from good-nature or worn as a mask. Many of the younger women are decidedly pretty, with forms lithe and graceful enough for classic models. Their complexion is a clear brown, sometimes hardly darker than the brunettes of our Southern states. A common and rather unpleasant peculiarity consists in the eyebrows meeting over the nose. From the habit of carrying water or milk jars, baskets, etc., on the head most Filipinas retain their straightness of figure till broken with age.

The Malays are among the most pronounced river-peoples in the world. Nowhere do they seem so much at home as on the water, and in nothing do they show so much originality as in the construction of their water-craft, which is invariably a model of its kind, whether for lightness and fleetness or adaptation in other ways to the purpose in



PHILIPPINE MALAYS

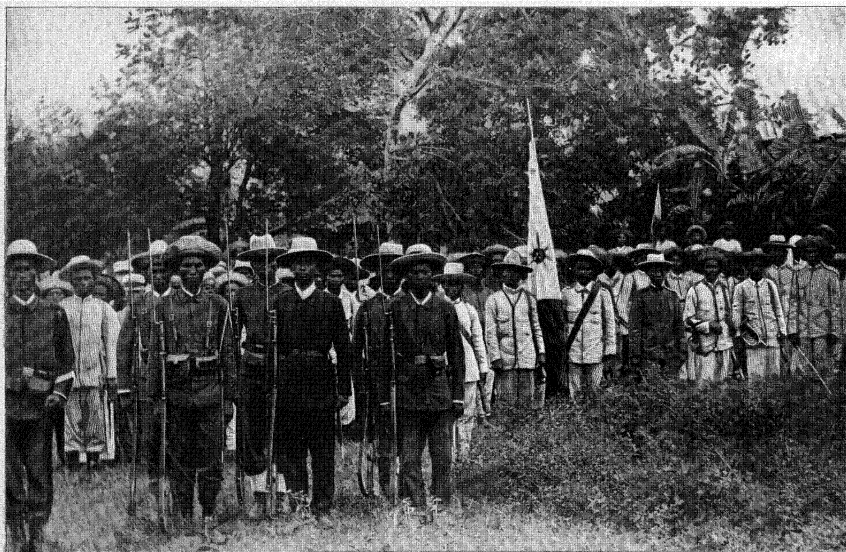
The youth's kris is in its sheath and one of the maidens has hold of the handle

view. They fish in all sorts of ways. They are splendid swimmers, one writer facetiously reporting their infants swim before they can walk. The animal courage that forms so prominent a Malay trait finds scope in the Philippine bays in attacking the sharks. Each with his kris, or large knife, in his hand, the natives will dive, perfectly naked, and, dexterously eluding the snapping monster's jaws, will inflict stab after stab till he turns over dead. They attack the alligators, or so-called crocodiles, in the swamps and bayous with the same daring and the same success.

Every Malay carries his kris as constantly as the Wild Bill type of frontiersman carried his Colt or Winchester, and uses it as quickly. It is double-edged, a cross between a knife and a sword, and, no

matter what the style, size or weight, the edge is always as keen as a razor. Whether straight-edged for cutting and thrusting, or wave-edged for thrusting only, it is a terrible weapon. The sheath for it is worn on the left side as high as the waist, with barely enough slope to keep it from dropping out when the wearer stoops for any purpose.

The Malays undoubtedly deserved their evil report in the past as pirates, but so far were the Philippine Indios from complicity in these crimes they were themselves among the chief sufferers. The Moros, their old pillagers, may be expected to resume business at the old stand, if not held in check, as they must be at whatever cost. Too long did this remain scarcely considered among our Philippine problems.



COMPANY OF FILIPINO INSURGENTS ARMED WITH MAUSER RIFLES

OUR CONUNDRUM: THE FILIPINO

THE Filipino's inner self is hard to portray. He shares the innate sense of justice belonging to the children of Nature of every clime. Exterior restraint of any kind is repugnant to him. He likes to be free as a bird. Without being haughty or much of a braggart, his opinion of himself is extremely high, and he dearly loves display and the chance to show his authority. He is not given to pondering

abstract questions of right or wrong. A lie sits most lightly on his conscience, and if detected in it he does not cringe, but bears the consequence without flinching. While not lacking in the externals of devotion, spiritual strivings do not greatly exercise him. By constitutional bent his life is one of moderation and self-restraint. Except for the smiling habit his face is strikingly immobile, molded thus by mental moods.



RAFTING BAMBOO TO MANILA

While the rafts are tied to shore the family washing receives attention

The wit is a role utterly foreign to his nature, and facility in banter or light jesting one of the last things he acquires from the Caucasian. Fond of good cheer, he can content himself with very little. Drunkenness he despises. Anger he accounts a species of madness, which in certain of his race it actually becomes, as the dreadful scenes attending a Malay's running amok bear witness. He holds himself above behavior open to the charge of being low or ill-bred, and, contrary to current belief, he is not conspicuously immoral. A Tagal may lie, rob, steal, assassinate or be a profligate, but he is never an idle rowdy or swaggering tough. There is dangerous brigandage in Luzon, but ordinarily crimes of violence are few in the city of Manila.

For a child of the tropics, where Nature is so lavish in supplying bountiful and even spontaneous crops, the Filipino is not slothful. The worst that can be

charged against him is that he works somewhat intermittently, and especially that he indulges in numerous holidays, which, with his family and friends, he enjoys immensely. But why should he not? They bring him gleams of happiness in a life of dreary, monotonous toil. He makes or gets a living for his family somehow, and even though in debt he sees no special object in denying himself these pleasures. He does not object to work, but he dislikes to feel that he must work. Like other tropical peoples he takes life easy because he can.

His domestic life abounds with manifestations of kindness and affection. The high position accorded in it to woman is unparalleled not only in the Far East, but in the greater part of Europe. Compared with most Asiatics the Filipino is a model of personal cleanliness. His manner is unfailingly courteous and considerate, and within his means there is no limit

to his hospitality. Outside of Manila hotels are quite unknown, yet in ordinary times an American could travel anywhere that civilization has penetrated without its costing him a dollar for entertainment.

After all, the native is a riddle not easily read. His mentality has been run in a different mold from the Caucasian's. He is almost indifferent to what a girl's, even his own daughter's, relations may be prior to her marriage, but after that his jealous watchfulness sets a standard level with prudery itself. Your Manila servant, detected in some serious misdoing, will accept even corporeal punishment in good part, but beware how you show any signs of "getting hot" about it. Lose your mental balance in the slightest, and he will laugh you into shame. Your cue is to get the joke on him at the same time you thrash him. The Filipino lets a debt run on, if he can, and cares little what proportions it reaches; but he does not repudiate or skip the town between two days—he religiously bequeaths it to his children. His tenacity of purpose is remarkable, and yet his notions may be very variable; why is often difficult to make out. It does not seem to be from mere volatility of temperament, which is the sufficient or at least the accepted explanation of similar phenomena among the Cubans and the various Latin races of southern Europe.

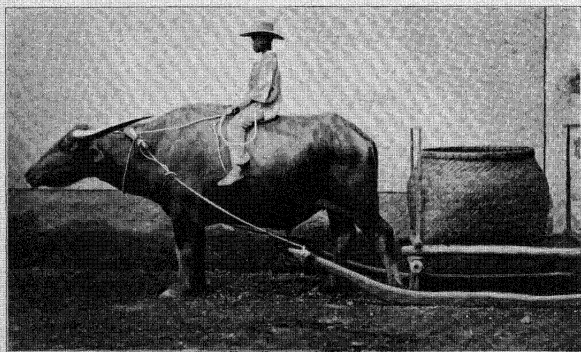
What most of all stamps him as different from an American or Briton is his fatalism, something that was born in him and Roman Catholicism could never eradicate. The reported stoicism of insurgent prisoners wounded to the death has here its explanation. So does the apparent indifference of the Filipino to the trials and sufferings of his friends. It was so fated—nothing can change it! he philosophizes and calmly goes about his business. Death, except in certain forms that appeal to race superstitions, has small terror for him. A whiner over misfortune he regards with contempt. The natives' crushed expression quickly caught the attention of the American troops that first landed, yet complaints respecting their lot were seldom heard, unless studiously drawn out by questioning.

Association with the Spaniard has not tended to make Aguinaldo's countrymen straightforward, honest, self-helpful. The epigram which the Archbishop of Manila has sanctioned is, "They are big children, but you must treat them like little ones." If at times they have manifested treachery, it is certain they have not wanted for a thousand examples of it, while subterfuge, under the old regime, was their only defense. The developed Filipino belongs to the future. At present his character is immature and incongruous.

THE FILIPINO'S SPANISH TUTORING

IN THE sixteenth century the Spanish army organization was the best in the world. Notwithstanding, the step by step and, at the end, only half-completed conquest of the Philippines owed more to the missionary zeal of devoted monks than to the prowess of trained soldiers. The ritualism and gorgeous splendor characterizing the rites of Roman Catholicism were exactly suited to attract the show-loving, impressible native, while the reiterated terrors of demonology, of judgment doom, and the perdition of the unbaptized had their effect, though not so overwhelming an effect as the same doctrines had produced, a thousand years before, on our barbarian ancestors in Europe. The church's numerous saints could with ease be slipped into the places formerly held by traditional deities, and they were. Its frequent festivals not only furnished rare spectacular entertainments and

social enjoyments of a delightful kind, but all could join in them. Baptism carried with it substantial present benefits. From the Spanish point of view, the more Indios the more glory for the church, the greater the aggrandizement of the swarming brood of placemen at Manila, the richer the pickings for both padre and empleado—priest and office-holder.



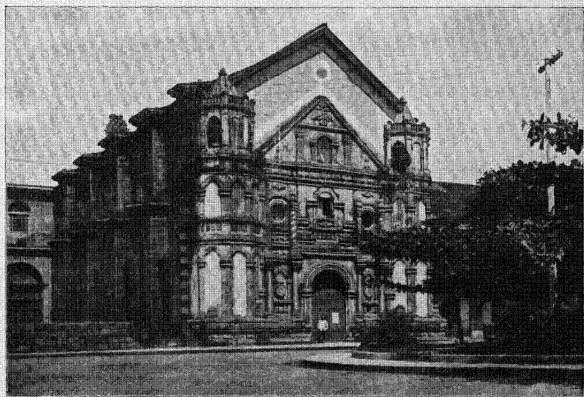
HAULING WATER ON A SLEDGE

Strange and intricately intimate were the relations of church and state in the Philippines. The two powers squabbled together a good deal. Occasionally they had bitter and even bloody feuds; but they took good care to play into each other's hands.

For the better part of three centuries the parish cura was to the native the greatest man on earth. Only now and then could he doubt him also his best friend. The cura was the only European who could talk with him in his own tongue, or who came near enough to instruct and reason with him. The cura took an interest in his family affairs, showed him how to raise larger crops, and introduced to him some new ones, taught him good living, encouraged his gift in music to the extent even of getting him new instruments and new selections, and finally gave him a rudimental education. First of all, however, the august yet benign presence was his father confessor, with power to kill spiritually or make alive. At the marriage altar and the christening, at the couch of the dying and at the bier of the dead, that presence was indispensable. Here, too, was the wonderful brain that had planned the massive, buttressed stone church of the village and superintended its construction, that laid out roads and saw to building bridges, and that was not afraid, on occasions, to memorialize the highest official in the interests of his flock. The cura was always the dignity whose attestation made a document legally binding. In many places he was the express repository of civil as well as spiritual power, being the local magistrate, and perhaps the supervisor of taxation. Such appointments, in good proportion, fell to him quite naturally and honorably for brave, patient effort in civilizing the outlying districts, where no garrison or alcalde's court had yet been introduced. The state could well afford to subsidize the church, or, what was the same thing, give it free rein in helping itself.

That system depended for its continuance on keeping the Filipino still in tutelage. He must be treated as a child in all that concerned mental self-reliance, prevented from communicating freely with his fellows, discouraged and brow-beaten if he presumed to take the initiative in anything. His vanity might be

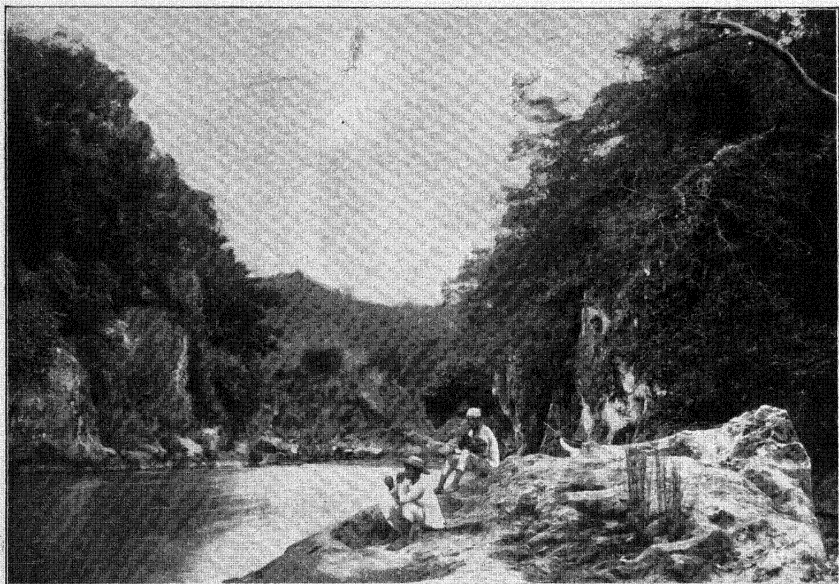
tickled with some petty place in the administrative round, but if he showed a mind in any degree his own he was dangerous enough to be removed. Land he was not privileged to own, though he might hold it on certain conditions, such conditions as might at almost any time prove impossible of fulfillment. He was not allowed fire-arms nor, if it could be helped, to know anything about handling them. When two thirds of the nineteenth century had run out, far-off Madrid, in some accession of paternal interest, decided to teach the Tagal and the rest to read and write. Outside of Manila facilities for the coveted education were very poor, but, taking them all together, the little brown man got enough out of them to help him considerably in reaching definite conclusions. He had always been blessed with a good deal to think of had he only known how to go about it; and now, simultaneously with the royal decree that every pueblo (ward or village) should have its own school, the



CHURCH AT MALATE, TWO MILES SOUTH OF OLD MANILA
It is almost three hundred years old, and has been partially rebuilt several times

screws of taxation, and of vexation in a hundred ways, were constantly tightened. Even his cura, through cupidity, had turned oppressor like the rest. The Tagal rebelled. He had come to realize that his people were little better than slaves in their own land.

Speaking in general terms, however, the most sympathetic and appreciative estimate of the native comes from British officials and other Englishmen long resident in the Philippines. These seem to find no difficulty in making allowances for some abnormalities on the part of a long-oppressed race. At the same time they are practically a unit in pronouncing the natives unfit for self-government.



Courtesy of Andrieux and Reeves

VIEW ON THE RIVER AGNO NEAR NORTHERN TERMINUS OF THE MANILA AND DAGUPAN RAILWAY
Charming bits of scenery such as this abound throughout the island of Luzon

MUSIC AND SUPERSTITIONS

THE special birthright of the Filipino is his musical talent. This is instrumental entirely, not vocal, and it is wonderful. Among the Tagals children six or seven years old play on the family instrument as if by instinct. Each rural pueblo has its brass band, generally supplied with European instruments and wearing a uniform, though sometimes they get together in their native rags, and if the village is a well-to-do one there is likely to be a string-band besides. Orchestras from Manila, under European leaders and playing without notes, have starred all over the East, where their harmony and sweetness are proverbial, admittedly surpassing all but the very best of the British garrison bands. The common village bands, on their home-made instruments—a trombone or a cornet made out of a petroleum-can, for instance—will play not only dance music and other light pieces, but selections from the most difficult operas, rendering each with an expression and touch reminding the listener of the best performances in Paris or Berlin. They pick up new airs with surprising quickness. "A Hot Time in the Old

Town To-night," a matter-of-fact letter declared had traveled a long distance from Manila in four weeks, and bid fair to become the Filipino national air!

"In Manila every one appears to be able to play on something," says Stevens' vivacious book. "Such of the native houses as are too frail to support pianos shelter harps, violins and other stringed instruments, while some of the more expensive structures contain the whole selection. Of an evening, in the suburbs, it is no uncommon thing to hear the strains of a well-played Spanish march issuing from under the thatch of a rickety hut, or to find an impromptu concert going on in the little tram-car which is bringing home a handful of native youth with their guitars or mandolins. Every district has its band, and the nights resound with tunes from all quarters."

We have been lingering on pictures from Manila, where, naturally, the most cultured of the islanders are to be met. Lest we get too far away from the Filipino masses, a few of the native superstitions may be worth noting. One of them is that the devil inhabits fig-trees. Said a very intelligent American

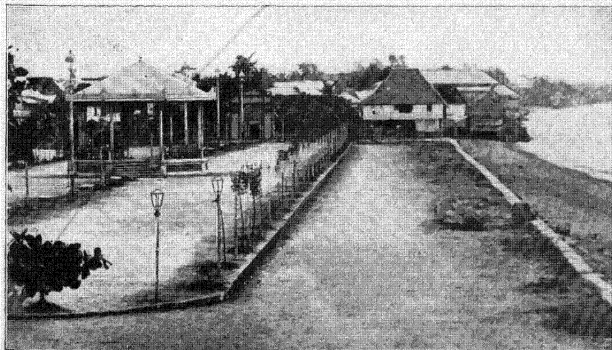
in sketching his years of Philippine experience to the writer: "You can no more get a Tagal to pitch a tent or go to sleep under a fig-tree than you could get him to blow out his brains for fun. He won't go near it." Sometimes, about sunset on the patron saint's day, devil-frighteners clamber up into the bell-tower of the village church, and there clap and clang huge wooden rattles in a way almost deafening, to scare off the subjacent devils before the evening's religious procession sets out from below. Another quaint idea makes the native, in his favorite sport of diving, always dive feet foremost; if the head should come first, the evil water-spirit would seize it, hold him under and never let go. One of the ancestral myths is very pretty—that the soul goes on solitary excursions when the body is asleep. As rousing a slumberer roughly might prevent its return, the greatest care is taken to make the awakening gentle and gradual, by calling softly in rising and falling cadence.

Belief in *anting-anting*, a mysterious power supposed to reside in certain persons, and making them proof against bodily injury, is

universal among the unsophisticated Malays of the interior. Aguinaldo's being credited with this power is said to have been one great reason for the devotion centering upon him, and which he used to restrain excesses, as well as to strengthen his battle-lines. Professor Worcester was forced to the test of an *anting's* value on one ugly occasion, and only a Yankee's quickness of mind saved him the necessity of putting a ball through the *anting-man's* body with a Winchester rifle. Captured marauders, when searched, are often found



TAGAL BELLE AND DOUBLE-STRINGED HARP
In America this harp would cost about three hundred dollars



BAND-STAND AND MINIATURE LUNETTA IN THE TOWN OF BAY

to have a medallion bearing the image of the Virgin or some saint strung over the breast, as a symbol of anting. The Malay belief that a man physically imperfect cannot enter Paradise is largely relied on by the Dutch authorities to control the subject millions of Java and Sumatra; they stamp out revolt, not by execution, but by apprehending the leaders in it and depriving them of virility. It would be strange if traces of the same superstition did not appear in some form or other among the Philippine islanders.

Many are the native superstitions connected with various diseases. For example, cholera is held to follow the running of a weird black dog down the village street; a fancy far more innocent than the universal voice, "It is the will of God," and the consequent refusal to take precautions. There are cure-alls, too, a favorite one being a little smooth stone found embedded now and then in a certain variety of bamboo-cane. The desideratum of an earthquake charm is found in the chacon, a Philippine lizard.



A STREET IN TARLAC—THIS VILLAGE WAS AGUINALDO'S CAPITAL DURING THE SUMMER OF 1899

A LAND OF WOMEN'S RIGHTS

THAT the standard proclaimed by women's rights advocates is nowhere more nearly realized than among the Filipinos must be credited not to Spanish influences, but to the genius of native institutions still surviving. "The Philippine laws relating to property of married persons," so reads a sketch by a returned Englishwoman, Mrs. Lucy M. J. Garnett, "are exceedingly quaint and interesting, being entirely in favor of the wife. The property of a bride is never settled on the husband. If a man is poor and his wife well-to-do, so they remain throughout their married

life, he becoming simply the administrator of her possessions, but having no right to them. If a husband becomes bankrupt in a business in which he has invested some of his wife's fortune, she ranks as a second-class creditor under the Commercial Code. Even on her death the husband cannot, save under a deed executed by her in the presence of a notary, derive any benefit from her estate; her children, if she have any, are her heirs, and if no children, then her nearest blood relatives inherit. Thus it not unfrequently happens that the father of wealthy children

is himself impecunious and dependent on their generosity for support; at the same time he is compelled by law to manage their affairs while minors, and at their majority to render a strict account of his stewardship. A married woman continues to use her maiden name, to which she adds her husband's with the prefix 'de.' This she abandons when left a widow, save for purposes of business or for convenience. Children also bear the names of both father and mother; that of the mother comes last, and is consequently the more prominent. It is, however, only since 1844 that the mass of natives have adopted family designations. In that year a list of Spanish surnames was sent to the priest of every parish, from which the head of each household chose the cognomen which best pleased him. Thus one may find such noble names as Legaspi, de Salceda, Lopez de Vega, etc., borne by the dusky-hued natives of the interior of Luzon."

The same observant author tells us how the almost exclusive employment of women and girls in the great cigar-factories (formerly run as a government monopoly) virtually debarred the men from the staple industry of Manila, and how under these conditions various occupations usually considered feminine were perforce taken up by the



FILIPINAS, THREE IN FAVORITE NATIVE SQUATTING POSTURE

other disconsolate sex. "Into male hands," she says, "have fallen to a great extent the manufacture and embroidery of the gauze made from the long silky fibers of the pineapple-plant. By the men are also woven, on primitive hand-looms, the dainty, juli-striped gauzes made from Chinese silk and Manila hemp. In their homes, too, while the wife is earning the family bread—or rather rice, their staple food—the husband looks after the children and cooks the dinner. It is also very difficult to get women to act as nurses and maids in European families. More than one English family of my acquaintance found themselves under the necessity of drafting into the nursery one or more of the native 'boys' of the household, often finding these male nurses more satisfactory in many respects than the women."

But even into this Eden of the equality of sexes comes the serpent. "The stern necessity of loving" is not escapable by a Filipina. Almost sure she is to succumb to the weakness and get married. Then the usual lot is many and frequent children, of whom one fourth, it is believed, die under a month old. There are numerous deaths among the



FILIPINAS OF THE MIDDLE CLASS

mothers, too. Both circumstances are largely due, no doubt, to the traditional practice of closing up every aperture of a house containing a newly born child, to prevent the entrance of "Asuan," an evil spirit much dreaded on such occasions. The Europeans who have married native wives vainly protest against this wretched superstition, and have to submit to see the lives of mother and child imperiled in the hot and foul air of such a house in such a climate.

And other than Malay superstitions have held the equal-righted Filipinas in mental thralldom. The priests in many, but let us not be swift to say most, cases imposed upon their devoutness, sometimes in

shameful ways. The time was when petty officials throughout Luzon were obliged to attend the Sunday mass under penalty of the lash; but the women came without compulsion, and many of them "passed half their lives between adoration of the images, mariolatry and the confessional." In the towns it latterly became very common for the monk-pastors to get up a "Cofradia" of this or that apostolic saint, and the women who were induced to join it virtually became servants. The poor creatures would be taught how great an honor it was to clean up a padre's house, and in this way were always at the padre's call. Abuses of this kind gave rise eventually to bitter complaints.

PHILIPPINE DWELLINGS

LET the location, size and furnishing be what it may, the native house essentially conforms to the ancestral style of building, when the Malays were a waterside and delta people exclusively, and had to take tide and wave and flood into prime account. First of all, it is raised off the ground six feet, more or less, by means of wooden posts, or occasionally on

live in huts of about two rooms; but the very poorest Filipino family is likely to keep its immediate surroundings decently clean, and throughout the rural districts, at least, the squalor characterizing slum-life in American cities is delightfully lacking.

Whether one-storied or two-storied, whether large or small, the dwelling exhibits the same general plan.

From the living-room descends a stairway (or ladder in the poorer huts)—if it is a moderate-sized house, from a broad and breezy passageway or a balcony, whose sides are formed of windows that slide back horizontally. They are of a make that is peculiar to the Philippines. The strongly barred hard-wood sashes, instead of carrying glass in large panes, are cut up into small square or diamond shaped openings, filled with concha-shells ground suitably thin. This sea-shell, which is of the nature of mother-of-pearl, comes from the Sulu sea, and forms a staple item in the large inter-island commerce. While sufficiently translucent, this sort of window has much greater wind-resisting strength than a glass one, and is much safer in case of an earthquake; the shells being fastened with only a native substitute for



THE ESCOLTA, THE PRINCIPAL BUSINESS STREET OF MANILA

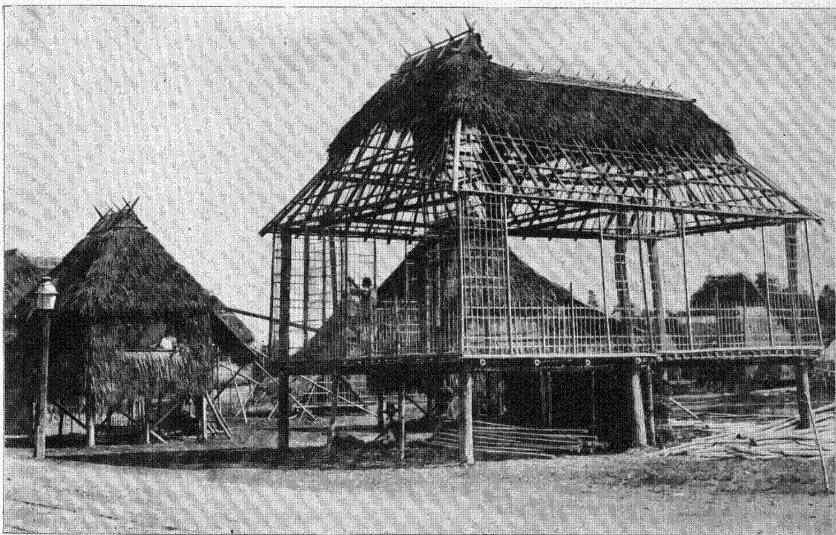
piers of masonry. Strangely light and fragile as it seems to an American, it meets exactly the climatic requirements. Fire will quickly consume it, a heavy gale may wrench it, a typhoon or an earthquake will destroy it. What of it? A few days' labor will put up another, and thirty dollars of American money will ordinarily cover all loss, furniture included. It is a land of wooded plenty and wondrously low prices. As the vast majority are very poor, most of the natives

putty, most of them drop out instead of breaking. Such windows go in all houses, rich or poor.

The veranda-like passageway under consideration corresponds to the reception-hall of an American home, with this difference, that the family live in it most of the time when toil-free. Besides any amount of gossiping with the passers-by on the street below, it shelters a good deal of weaving and needlework. Behind it, and separated from it by a wall of windows

and sliding doors, comes the main room, or parlor as an American is apt to call it, occupying the center of the floor plan. This apartment is dignified with the most valuable articles of furniture the house contains, all hand-made, well joinered, and often elaborately carved. Tables and chairs are never wanting, the latter covered, unless in the poorest homes, with an embroidered cloth. Usually one corner of the room is set apart as a domestic shrine, or place of prayer; its tinsel decorations are grouped into a large and decidedly flashy crucifix, or a wax Virgin with glass tears upon her cheeks. Plastering there is none in all the house, and anyhow it would be a

bedrooms surrounding. The kitchen and the bathroom occupy a separate building or inclosure, which is reached from the main room by a passage, bamboo-framed and narrow. The tremendous downpours of the wet season call for wide, overhanging eaves and a steep roof. The gray thatching of the latter is of nipa-palm leaves or long, straight cogon grass, the ridge being firmly secured with a V-shaped framing of wood. In the comparatively few two-story dwellings the bedrooms go to the upper floor. Next after the shell-windows the floors always catch the eye of a foreigner. They are laid with broad, hard-wood planks, and under their daily scrubbing with the



BUILDING A BAHAY, OR NATIVE HUT

disagreeable thing to have around in an earthquake grind; so the ceiling is covered with cloth, as also the narrow interspaces between the doors and windows. In these interspaces appear the treasured collection of bric-a-brac and pictures, most of the latter being religious prints, though the well-off may also have paintings and even family portraits by native artists. A coconut-oil lamp hangs from a rafter overhead, or in the wealthier homes is replaced by a chandelier with globes of colored glass, while a piano or harp, or musical instrument of some kind, is sure to have its convenient place. Several such instruments are frequently found in a native house, all used daily. Doors open from the central apartment into tiny

leaves of the plantain-tree they acquire a smooth and shiny appearance singularly grateful to the eye. A Filipina's housewifery is chiefly judged by the condition of her floors. If there are signs of the dreaded white ant, the floors are tested frequently by percussion in the use of wooden mallets.

Bamboo is used for house-building as commonly as pine is with us, and even more so. The interlacements of the outside wall are all of split bamboo, which in the lower-class hut may also be found as a flooring. Comfort, which in the tropics means coolness, shares with cleanliness in all the appointments of a Philippine dwelling. But besides free ventilation (and greater safety from miasma, though this is never

thought of), raising the house on posts serves to keep out noxious intruders from the teeming animal life. Appearances, furthermore, are by no means disregarded. The Filipino's "home, sweet home" is frequently painted on the outside, a white body-color with blue or green—rarely red—stripes being the pre-

vailing taste, accompanied, perhaps, with an ambitious attempt at a flower pattern or some fanciful scroll-work. The natural-wood effect of the wattles of split bamboo is not unsightly of itself. Around and underneath the windows and along the string-courses very pretty carved decorations are often displayed.

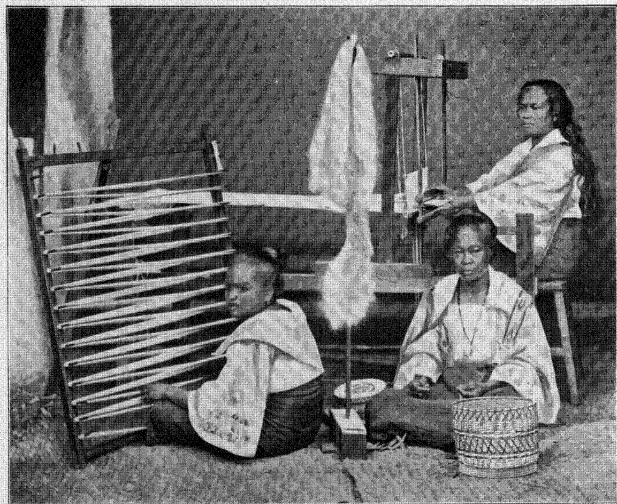
DRESS, MANNERS AND CUSTOMS

THE Filipino peasant is a happy-go-lucky little fellow. Only of late years, and because driven to it by the rising demands of his Spanish exactors, has he felt called on to take any thought for the morrow. Wherewithal he shall be clothed never troubled him yet. Living in a country without winter he can dress or not dress, as he pleases. Two suits of two pieces a year, out of cheap cotton or still cheaper hempen fabrics, constitute for him an ample

a shirt, with which, indeed, popular description invariably confounds it. The head is protected by the salacot, a round, mushroom-shaped hat, twelve or fifteen inches across by outside brim measurement; a plaited affair showing gray and dark intersecting patterns, its material being tough fiber from the swamp-grown nipa or from some of the many climbing plants that festoon tropical forests and are known to naturalists as liana. It is a picturesque sunshade,

light and very comfortable. If its wearer is at all above poverty its brim is ornamented with floral designs worked on embroidered cloth or with silver bands. Class distinctions among these people are few; as regards dress, almost the only difference is in quality of material (with gaudier colors for the poorer), and on holidays a less or greater assumption of European styles by the better off.

With even greater conservatism do the native women cling to the old Malay toilet. Over the saya, or sarong—the flowing skirt of bright red, green or white—is fastened in apron fashion tightly around the hips another waist-cloth, dark



NATIVE WOMEN WEAVING PINA-CLOTH

This is a representative scene, often witnessed outdoors also

wardrobe. In large districts of the interior he works habitually with only a breech-clout on, or a blouse at most, with a wrap of some light cloth upon his head, reserving his "suit" for Sundays and other festivals. Even the better civilized native seldom lays aside the traditional Malay costume, which is simple enough—ample trousers belted around the waist, and the baro, or blouse. In the neighborhood of Manila the latter is generally modified into an uncouth resemblance to

in hue and reaching down to the knees. A chemisette is worn; above it a very light and very ample neck-cloth is folded triangularly, centering in the chemisette's V-shaped hollow in front. Its folds reach down to large bell-shaped sleeves. These last divide with the bust attire the chief honors in displaying superior elegance and luxury. On the head is a snooded white kerchief, from underneath which fall raven tresses, an amazing wealth of them, sometimes

very near to the ankles. The feet, stockingless and shoeless, are kept out of the dust by a colored slipper, a mere sole with a tiny hiding-place for four toes. For extravagance in dress a native dandy, ape European styles how he may, is completely outvied by the sex of equal rights. A Filipino matron, fresh from scrubbing the floors of a little thirty-dollar box—or basket rather—of a nipa hut, thinks nothing of donning a hundred-and-fifty-dollar make-up, the most of this value being in the pina texture covering arms and

bust, and which is light and delicate beyond description. Perhaps a fifth of it may be accounted for by her embroidered jusi handkerchief. Among the few who are really wealthy sumptuous dressing is carried into thousands of dollars for a single family. Gold and silver ornaments are much prized, but there is no special craze for them. Until nearly grown their costumes are the simplest, or often Nature's own.

Among themselves the Filipinos are a frank, sociable, open-doored race. There are sharpers among them, of course, but generally speaking they do not lie in wait for opportunities to overreach each other in the way they do when dealing with the Caucasian, concerning whom, no doubt, their theory is "Diamond cut diamond." Among foreigners, moreover, they are at sea as to manners. Before entering the nipa hut of a countryman the Tagal will spend fully



CHURCH OF SAN FRANCISCO, OLD MANILA.

three minutes in the interchange of courteous phrases—such is immemorial etiquette; the fine residence of an American or European he enters without ceremony, because he knows nothing (till instructed) of what the proper ceremony is. The women marry young, often when only eleven or twelve. While more industrious than the men, as some think, they are not expected to help at field-work, unless at special seasons.

Smoking is universal. Music, and scarcely less dancing, are in order almost any time, except during the midday siesta, when the whole village sleeps, no matter how pushing the season and the crops may be. Festival-keeping, the Sunday mass and the afterdoings included, fill several days in every month. But the delight of delights to the Philippine Malay is cock-fighting, entered into with complete abandon.

A FILIPINO WEDDING

MARRIAGES are usually arranged not by the parties themselves, but by their parents. Those of the swain visit those of the maiden, and in flowery and allegorical language hint at what is in their mind.

Both sides beat around the bush in the politest manner till negotiations reach a point requiring plain speaking; after that, if a hitch occurs, it is almost always due to a disagreement about money matters.

A financial understanding being reached, the youth's father hands to the parents of the bride a suitable bonus to defray the expenses of the wedding; if he is a man of property he also makes the agreed settlement upon her. The young couple then present themselves to the parish priest, kiss his hand, and inform him of their intention to marry, whereupon he sets the day and duly publishes the banns. Morning mass is celebrated in every village church every day of the year; the time for a wedding is at its conclusion, or between five and six o'clock in the morning. Each of the contracting parties has gone to confession the evening before and received absolu-

groom, who takes a handful and passes it to the bride—the Philippine equivalent of "With all my worldly goods I thee endow"—and she returns it to the bowl.

Stolid and impassive by lifelong training, the two return to the bride's home under the same grave and decorous escort of relatives that half an hour before had accompanied them to the church. Then follows the day-long "gathering of friends," the *katapusan*, to which, if the parties are wealthy, the cura and village notabilities are very likely to be invited. It is a time of smiling happiness and well wishes. Feasting is indulged in moderation from the table laid with dishes of all kinds, sweets predominating. The liquid

refreshment is of various kinds and degrees of strength, and this, too, all enjoy and all would be ashamed to take too much of. Cigars and betel, besides stocking the tables, are passed around frequently, and so are confections. During the intervals of feasting the company are entertained by dance performances, timed by plaintive music, the old Malay airs, not very unlike our negro melodies. Some of these performances take on a dramatic cast, like operas, containing much of young-love tiffs and makings-up, with outcome of happy ever after. When the hour for the afternoon siesta comes all the guests, except the ones from a considerable distance, retire to their own homes, but return about sunset to take part in the evening festivities. If any whites are present the bride is with difficulty induced to remain in company; but etiquette requires that she maintain an expression of satisfied unconcern, and this she does. If the affair is one among the upper-tendom, a crowd of lower-class natives gather in for a share of the good fare and amusements, and fill every doorway and window.

Young couples seldom set up house at once, but reside with the parents of one or the other so long as there is room; in return, when the parents get old and past work they find

homes with their married children. Poor relations have a great fashion of attaching themselves to a new household as hangers-on, and within certain limits this is submitted to without a murmur by the native.

Irregular unions—that is, marriages in which the religious ceremony, though not the family sanction, has been dispensed with—are very common. This is due chiefly to priestly extortion for performing the ceremony. The natives have a rooted aversion to being married outside their own parish, and not being able, without unreasonable sacrifice, to pay the cura's arbitrary fee, they have their wedding without him.



MESTIZA GIRLS IN A PINA-WEAVING ESTABLISHMENT, MANILA

tion. Now, after partaking of the communion, the two stand before the priest. An assistant lays a thick mantle on their shoulders, typifying their union as one; the priest recites his formula and puts the appropriate questions, the replies coming in the low tones that characterize wedding responses the world over, and five minutes suffice to tie the nuptial knot. The priest has been most careful to get his fee beforehand; in Spanish times the fee was fixed by statute, but unless the parties were extremely poor he named his own price, and got it. As the newly wed pair leave the church a bowl of coin is presented to the bride-



Courtesy of Andreas and Reeves

A FILIPINO FAMILY TOILET

PHILIPPINE HOUSEKEEPING

PHILIPPINE housekeepers have no sinecure. Cleanliness, which is their prime virtue, costs labor the world over. The floors are scrubbed and polished, in one and the same operation, once, and everything dusted twice each day. The babies are so numerous that a little time bestowed on each means a good deal in all. The task of carrying

water in great globe-shaped earthenware jugs or in long cylindrical buckets made of a section of bamboo recurs continually, but in large part is devolved on the older boys and girls. Dish-washing is delightfully abridged by the non-use of knives and forks at meals, except among the higher classes. Bed-making is a nullity, for the bed is only a lot of split bamboo-lengths, with usually a hempen mat on it—no sheets and seldom a pillow. That the family washing is never done at home is not for style, but for convenience. Sunrise and the shore of the nearest stream find this duty in the course of vigorous accomplish-

ment, by methods akin to those of the professional launderer in Manila, who whangs your trouser-loom over his head down on a flat stone, then builds a small bonfire in a brass flat-iron that looks like a baby warming-pan, and runs it, all ablaze, over the garments requiring to be ironed. As the whole population dispense with stockings and underclothing, most of the children with clothing of any kind, and the male homos with collars, cuffs and neckties, wash-day is not so much of a bugbear, after all. At home the detached kitchen is painfully devoid of many helps familiar to even our grandmothers. The stove is neither more nor less than a good-sized earthen jar shaped to suit the special occasion. In Manila such cost a fraction less than twenty cents apiece, and often two or more will be in operation for the same meal, since each is fitted for only one vessel, a big pot or capacious kettle.

Though wheat or maize has supplanted it in some places, the staff of life throughout the islands generally is rice, which is used in almost every native dish.



Much oftener than not it comes to the housewife as paddy—that is, unhulled—and she must unjacket it herself. The huge mortar for pounding rice that stands at the door of almost every native house is what Luzon takes its name from. An adult will consume an average of two pounds of rice a day, or say two hundred and fifty pounds for a family of five every month. Pork is the principal animal food, and roast pig is rarely missing at a feast. Beef is a scarce article, except as the meat of the carabao, or water-buffalo, the Philippine beast of burden, might be so called, and strips of which, sun-dried, the natives consider particularly fine eating. Ducks, chicken and other poultry are a frequent service, and so are fish, especially on the coast and along the watercourses; and very generally after the rice-paddy fields have been flooded tiny fish are caught in them, in quantities to astonish a foreigner. The woods and swamps furnish a variety of strange dishes. Some of them would seem repugnant to our taste, as most certainly would the curious kind of beetle caught in stagnant waters, that passes for a luxury in even the Manila market, to say nothing of the fried locusts with which a Filipino family finds partial consolation for the ruin that these scourges have wrought in its crops.

In the line of beverages other than chocolate or the like warm drinks and the insipid milk of carabao-cows, the commonest is tuba, which is the sap of the cocoanut-palm collected in bamboo buckets from trees set apart for that purpose. The necessary incisions being continued clear to the top of the high trees, tuba-gathering is dangerous and fatiguing work, notwithstanding the natives can climb like monkeys, using hands and feet alike. Cocoa wine is distilled from tuba, nipa wine from the fruit-stalks of the swamp-growing nipa, and by a process most primitive, brandy of great strength and purity from sugar-cane. If white-ribboners are scarce in the Philippines, so are drinking-bouts. Malay moderation in the use of

intoxicants shames the American and European, and in Manila has led to comparisons quite invidious.

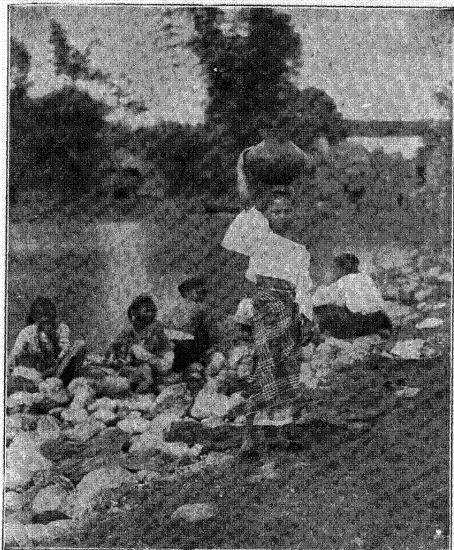
Living expenses are incredibly low. In Manila, where prices of course are maximum, pineapples, oranges and bananas may be had for three cents a dozen, good cigars and cigarettes cost respectively a cent apiece and a cent a package, and a suit of clothing, European style, comes at two to three dollars. A native servant, his wife, two children and a fighting-cock will all live in comfort on his wages of four and a half dollars a month.

Still Philippine housekeeping has its drawbacks. Rats and mice infest the dwellings, the former assuming prerogatives that arouse a foreigner's helpless indignation. Spiders abound, and there are caterpillars that raise a great welt when they touch one's



VISAYAN PEASANTRY AND THEIR HUT—POUNDING WHEAT OR MAIZE

skin. Cockroaches and other insects swarm in myriads. Creatures of the centipede and tarantula type are far too friendly for comfort. Gigantic fruit-eating bats drop in occasionally for an evening call, attracted and blinded by the light of the cocoanut-oil lamp. Lizards peep out from the cloth-covered walls and ceiling, one little fellow, the guiko, being a particular nuisance on account of the loud, clicking noise he makes, though otherwise welcome as an indefatigable vermin-catcher. The premium rat-catchers, worth twenty times their number of odd, degenerate, crook-



NATIVE WASHERWOMEN—A FAMILIAR SCENE

tailed Philippine cats, are the house-snakes, eight to twelve feet long and bigger than one's arm, quite harmless, and so very sociable they will crawl into your bed occasionally. They find their happiest hunting-grounds in such buildings as the older bungalows, or summer-houses, in the suburbs of Manila, where the natives hawk them about the year round.

But terrors above all that fly by night or walk at noonday are the mosquitoes and ants. Mosquito-netting is in constant use; during the hot season sleep would almost be a lost art without it. Our boys in blue soon learned to head off the ants by

keeping the bed away from the walls, and soaking its legs in kerosene. Stevens' plan was still more thorough: "The legs of the dining-table, the ice-chest and the sideboard must be islanded in cups of kerosene, and even the feet to one's bed must undergo the same treatment, in order that the occupant may awake in the morning to find something left of himself." The white ant in houses works entirely out of sight. Only a few tiny specks of dirt, but lo, on examination a fine piece of furniture has been eaten through and through, or a sumptuous wardrobe has been devoured bodily. In the country districts millions of white ants muster sometimes for a campaign among the crops, and as they march on leave behind them desolation and famine.

The risk of fires increases after the dry weather of the cool season, being especially great just before the wet season begins. The nipa huts burn like tinder, with a loud, crackling noise and frequent explosions, resembling pistol-shots, from the burning bamboo-lengths, so that a native village in flames is a scene as startling as sad in the recollection of many a returned volunteer. "Hundreds of families," relates Stevens of one fire, "moved out into

the wet rice-fields, with their chattels, and there were many curious-looking groups. In saving various articles of furniture and other valuables the fighting-cock, as usual, was considered the most important, and it was interesting to watch the natives trudging along with scared faces, holding a rooster by the legs in one hand, and a baby or two in the other. Pigs, chickens and dogs seemed to come next in value, and after them images of the Virgin Mary. The sun went down on a strange spectacle, and it was hard not to pity the poor burned-out wretches, looking with moistened eyes on the ruin of their homes."

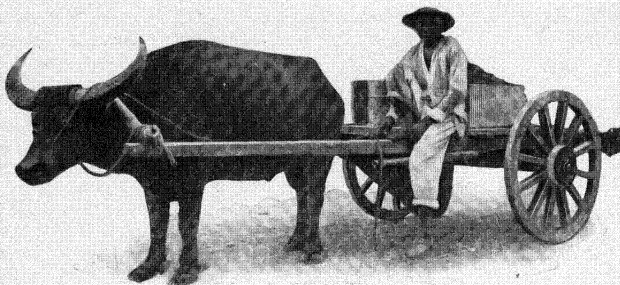
VILLAGE LIFE

THERE are no macadamized roads in the Philippines, and away from the immediate vicinity of Manila almost the only indications to a foreigner that he is on the road at all consist of the ditches on either side and the spreading trees planted at short intervals for welcome shade. Uneven and irregular, now rock, now hummocks of mere soil, a day's rain, as rain is in the tropics, renders it next to impassable. Floods from one to several feet deep pour along the valley roads in the hilly regions after every considerable storm. The native village street is simply one of these country roads, or if there is more than one

the rest are alleys. None have paving or sidewalks. The houses stand by themselves, for no Malay who can possibly avoid it ever builds close up against his neighbor. The garden belonging to each dwelling is fenced in with canes or slats of bamboo, wattled, or interlaced, instead of nailed, and, thick-set with dragon's-blood plants, purple-blossom creepers, red coral-plants and white starlike flowerets, it makes a pretty show. Besides the palms, betelnut-trees and giant bananas that shade these inclosures, the village is embowered in a leafy green of mango, orange, plantain, santol, medlar and other tropical fruits, that

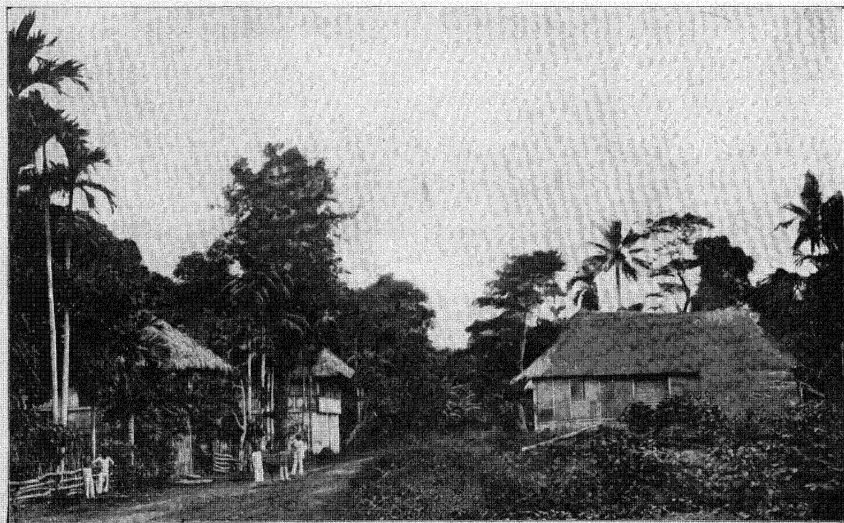
enhances materially the cozy and homelike look the nipa huts present.

The all-important building, the focus till lately of the entire village life other than merely material, is the parish church, planned by some cura in the past, and erected by the natives under his superintendence. Built of stone in the Spanish style of the sixteenth century, thick-walled, solidly buttressed and low at the eaves, it was manifestly designed to withstand earthquake shocks. A massive square or octagonal bell-tower is apt to be its best feature from the outside, whose signs of mariolatry and saint-worship merely prefigure those within, where they constitute almost the whole of the abundant decorations. Often the interior is a mass of rich ornament, the image of the Madonna and the high altar being of solid silver, masterpieces of native workmanship, for even the poorest Tagal village possesses its silversmith. The priests, so long the real rulers of the Philippines, were such in large part

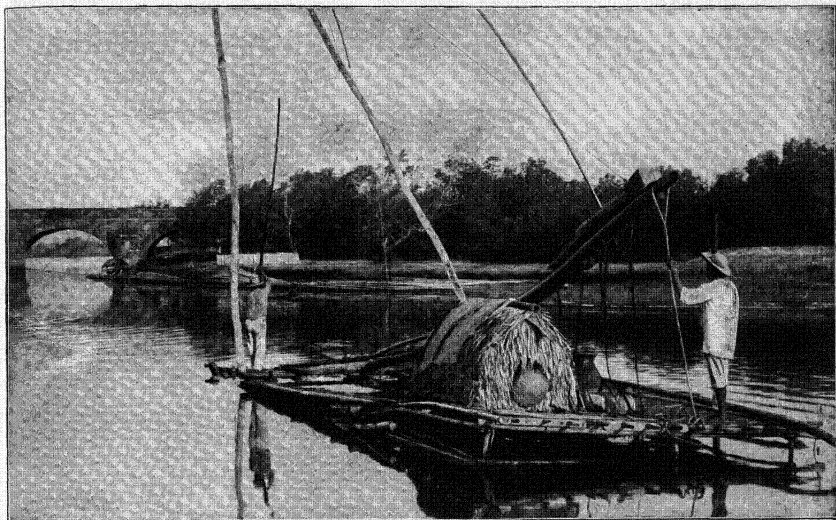


CARABAO AND WHEELED CART

because they took pains to learn the native language, and were not averse to using it in the confessional and pulpit (though, of course, not in the altar service), as well as in daily intercourse with the people. Connected with the church there may be a stone-walled convent, while always close by is the house, equally solid and strong, of the cura. The so-called Tribunal is seldom far off—the public building pertaining to each rural pueblo that serves as court-house, jail, headquarters of the civil guard or village police, and the recorder's office, all in one. A plain, substantially built school-house in many of the more populous



A NATIVE VILLAGE ON THE ISLAND OF NEGROS



Courtesy of Andreae and Reeves

BAMBOO RAFT LOADED WITH COCOANUTS, ON THE PASIG NEAR MANILA

villages testifies to the better side of Spanish rule. Of course, hamlets abound that are "mere collections of huts, children and pigs," and can boast of no public buildings of any kind. These, in the matter of Sunday masses and fiesta-keeping, may be considered appanages of the larger villages.

The daily activities of the various families begin at dawn. Perhaps the paterfamilias goes to early mass, but he is more likely to at once repair to the fields, driving his carabao in a rude cart having wheels of solid wood. After the midday meal he takes his long siesta amid the green coolness of rustling bamboo sprays outside the window of his hut; but it is not all sleep, for he smokes and chatters, and possibly finds a chance to gamble a little before or after his doze. Labor ceases about sunset, and by the time the short tropical twilight ends he is ready for music, gossip or frolic. The evening, too, is his favorite time for bathing, a luxury which the Filipino enjoys as much as his water-buffalo does a wallow in the deepest mud-puddle around. Every village has its bath, if there is any chance for one, and men, women and children patronize it liberally.

Life is an outdoor affair much more than with us, which, of course, is easily explained by the difference in climate. Under a spreading mangrove or orange tree a native woman may often be seen weaving with a bamboo loom, which is one of the commonest of

household articles, or attending to some other feminine task; and when the mellowness of late afternoon comes on the whole family is likely to gather in front of their hut, or join with the neighboring ones in an hour or two of gossiping. The children are in the open air from dawn till dark. "The Tagal boy," says Vice-Consul-General Wildman, "cares for the chickens or rides the water-buffalo through the rice-paddy as his father guides the rude wooden plow, buried to its beam in the water. He watches the babies, or carries them listlessly around strapped to his back, as he shoots stray coppers with his playmates, or fights his favorite cock at the street-corner with the rival bird of a neighbor. He goes to and fro with a bamboo bucket suspended from a shoulder-yoke, assisting in the simple household duties. He eats his rice and fish, which he and his mother have caught with net or hook from the nearest mud-hole or small stream, content with the knife and fork nature has provided on each hand, and in outward resemblance and habits is a savage until he grows old enough to wear an embroidered white shirt of pina-cloth, a pair of white cotton trousers, and a hat of cocoa fiber his mother has made, and then he is a man."

The Tagal girl leads a similarly uneventful life, but matures earlier. A very few years of helping her mother in the round of household duties brings her to the bridal age at twelve, and at fourteen she

may be a mother. Neither boy nor girl has much chance for gaining an education. Until within thirty years past there was literally no chance, except in Manila, and in most of the rural neighborhoods the course of instruction has never gone much beyond a few prayers, simple reading and a little writing and

arithmetic. Yet it is said that the percentage unable to read and write is less among the Tagals in Luzon than among the Spaniards in Spain. Aguinaldo's regime made formal provision for carrying on the public (pueblo) schools, which, however, must have been broken up in many places as the war went on.



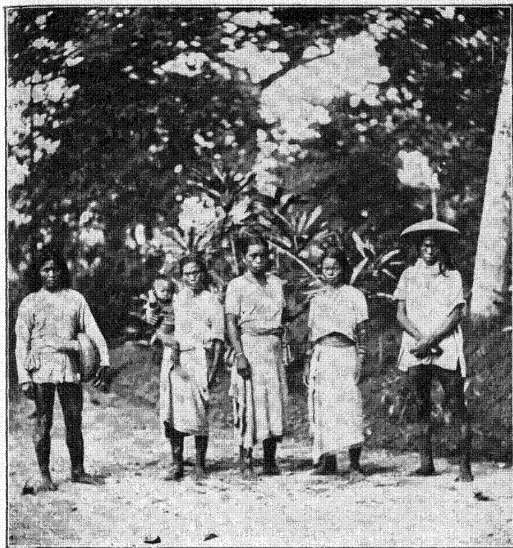
TYPICAL COUNTRY TOWN, INTERIOR LUZON—MAJAJAI, WITH STONE CHURCH, MOUNTAINS IN THE DISTANCE, ETC.

THE VILLAGE FIESTA

UNDER a genial clime, on a soil lavishly grateful for the slightest tending, by the side of waters teeming with fish, the Philippine islanders have much time left for amusements—dancing, music, occasional play-acting in the rude village theaters, and, dearest of all, cock-fighting and betting. The great festivals have all been taken charge of by the church, which, however, has been liberal, not construing them along the lines of a Puritan Sabbath by any means. Every pueblo has its patron saint, and his or her feast-day is the event of the year. Preparations have been making for days or even weeks. Arches have been thrown across the roadway at suitable intervals, the one at each end of the village street being especially elaborate and costly. All are decorated lavishly, and so are the public buildings, also the nipa huts with their high-pitched, thickly thatched roofs snuggling amid the luscious greenery that stretches on every hand.

Festoons of Chinese lanterns surmount the garden fences and swing between the trees, and while there are no flags, this imitative race will doubtless soon adopt that feature of American celebrations.

In the morning, early, the open space in front of the church fills up with men, women and children, clad in their best, while scores of caromatas, the light, two-wheeled jaunting-car of the Philippines, wait near by, in a confused jumble with wickerwork wagons, wheelless bamboo trucks and perhaps a few shabby open carriages of European style, all which have just discharged their cargoes of happy and expectant human freight. The throng swarms around the church porch like bees, and the buzz of conversation, mingled with light yet decorous laughter, fills the air. The services inside include a sermon in the native tongue, and music by the village band, most of it operatic. The Gloria at the altar is accompanied



RURAL FILIPINOS IN HOLIDAY ATTIRE

by an inspiring air from *Il Trovatore*, the Credo is cheered by one of Strauss' waltzes, and the host is elevated to a passionate outburst of the *Traviata*. At the end the priest blesses the people, who retire radiant with happiness, and the rest of the day is given over to hospitality and social merry-making. Quieted for two or three hours by a dreamy midday siesta, the festivities break forth again in a rush of the men and big boys to the village cock-pit, the large bamboo-wattled inclosure which is the universal afternoon resort of Sundays and holidays. Here, after a trifling entrance fee, all share in the supreme pleasure of witnessing and betting on the matched games, in which a heel of either fighting bird is armed with a sharp, razor-like steel blade about two inches long, by means of which, in most cases, the contest is brought to a speedy close. The intensity of passion cooped up in the crowded and broiling-hot building is indescribable, but no outbreak occurs, not even of coarse or threatening language. It is well the Malay knows how to control himself, for each carries his kris, and a brawl of three minutes might cost a hundred lives.

Let Mrs. Garnett describe the evening procession, the culminating joy of all the year: "The sun has now set, and after a few brief minutes of twilight the warm, star-spangled night has drawn forth the whole

population; private festivities are for the time suspended, attention being centered on the procession about to leave the church. Every lamp and lantern is aglow throughout the parish; the whole front of the church, also the arches over the main street, look as if an immense swarm of the fireflies flitting among the tree-tops had suddenly clustered over them. Look! Forth from the sacred portal streams the great procession. First comes a group of children dressed like the early Christian martyrs, or the Fathers of the church, wearing miters and false beards, and bearing wooden crosses, thus fulfilling the vows made on their behalf by their parents; then black-veiled, black-robed figures, with great garlands of feathery green leaves on their heads and tapers in their hands, representing Jews in turbans and gaberdines. Next is borne past, on a litter, the recumbent figure of Christ upon a couch of crimson velvet, almost hidden by gold ornaments. Other images

follow at intervals, bedizened with velvet, satin and lace, and sparkling with jewels, diamonds, rubies and emeralds; between them march military bands, with groups of clergy in full canonicals, and officials in robes of office. The last image that figures in the procession is that of Our Lady of the Seven Sorrows, borne aloft on a magnificent litter, and eclipsing with the blaze of her jewels and the gorgeousness of her apparel not only all the preceding saints and saintesses, but also her Divine Son. The rear is brought up by a crowd of joyous natives, who follow in a double line, men and boys on one side, women and girls on the other. After perambulating the parish for an hour or so, the procession re-enters the church with its tapers, images and band, for the final benediction, and the rest of the evening is devoted to festivity. The chief inhabitants keep open house, and all entertain friends from neighboring parishes according to their means. In the houses of the wealthy mestizoes, which are of palatial dimensions and furnished handsomely, balls and receptions are going forward, most of the former being *saya bailes*, at which only the native costume for both men and women is worn. For the public generally there are magnificent displays of fireworks, rivaling the very finest in an American city; also dramatic representations, largely allegorical in character, with a queer

mixing up of Bible characters, modern war and Filipino love-making. These performances are given in the village theater, and all the seats are free; the ever-present clown is at his best, and the prompter stands in prominent view upon the stage and reads

out the lines, which are then repeated by the actors. Midnight passes, the fireworks wane and dwindle, the explosions cease, the last rockets shed their sinking stars, the crowd melts rapidly away, and a few minutes later all is darkness and silence."

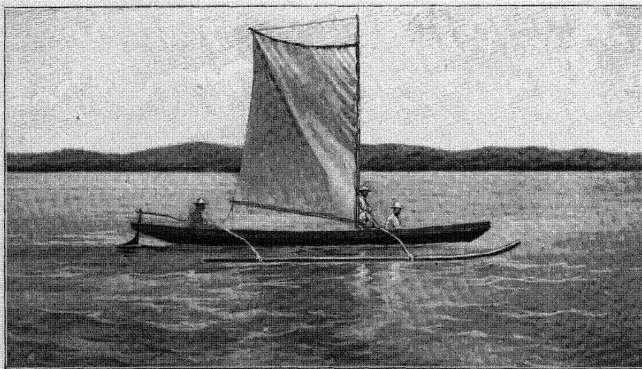
MANILA, THE EMPORIUM

THAT the few assaying to describe the Philippines should dilate upon Manila, and treat all else as subsidiary to the commercial life there, was natural enough during a period when it was both difficult and profitless to explore other localities; but at the echo of Dewey's guns the interest of mankind broadened and deepened to take in the populations, the conditions, the possibilities of the whole archipelago. To guard against a point of view now happily obsolete this volume has deferred the always picturesque and inviting subject of Manila till after sketching the Philippine Malays in general. For the Spaniard Manila might be and was the Philippines. Not so for the American, painfully impressed by the bitter struggle of the interior Tagals, and bearing up he hardly knows how under "the white man's burden," perchance with misgivings.

Yet Manila will always rank among the cities of first importance in the Far East. Honorable John Barrett, a peculiarly well-informed American diplomat lately returned from that quarter, declares it to be "the most central city of the entire Asiatic Pacific coast, from Siberia to Australia; more so than even Hong-Kong and Shanghai, because it is on the direct route to Australia, and nearer to the great range of southern Australian ports. 'This is not mere advantage on the map, but an actual and a practical, favorable condition from the way the tides and routes run, as well as the way the winds blow; and Manila's unique strength of position is therefore not only commercial, but strategical.' Why 'the Venice of the tropics' obtained so tardy a recognition must be very largely ascribed to the burdensome duties and

exasperating chicanery so long controlling Manila's custom-house methods.

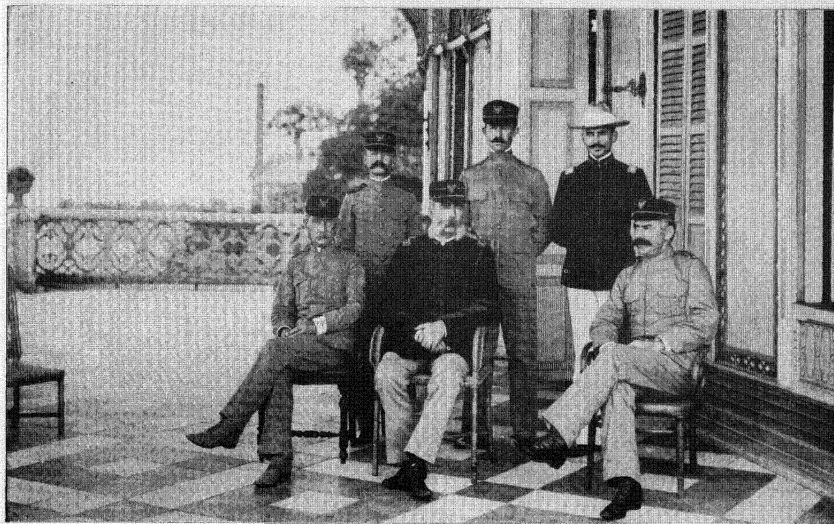
After a tossing or, perhaps, tempestuous voyage across the China sea, beautiful for situation seems Manila, snuggling at the farther side of a bay deeply indenting the western coast of Luzon, and large enough to hold the navies of the world. Distances from America, Hong-Kong and elsewhere have been given on page 11. In 1881 the city was brought into the Far East telegraph system by means of an ocean cable from Hong-Kong to Cape Bolinao, laid by a British-owned corporation, under a guarantee from the Spanish government. The 130 miles of connecting telegraph to Bolinao overland suffered so much from typhoons and rainy-season floods that the cable company, more than a year before Dewey's advent, extended its submarine line into Manila bay, thus also safeguarding its property against being tampered with by Filipino insurgents. When Dewey severed this cable after his marvelous victory, the Spanish Governor-General, though still able to reach his subordinates on inter-island lines, as at Iloilo and Cebu, was cut off from the outside world except for the labored and doubtful expedient of getting a courier through to Labuan island, in British West Borneo.



Courtesy of Andreas and Reuver

LAKE-BOAT IN GENERAL USE ON LAGUNA DE BAY

It differs from the banca (river-boat) in having a sail, and on each side an outrigger to prevent overturning



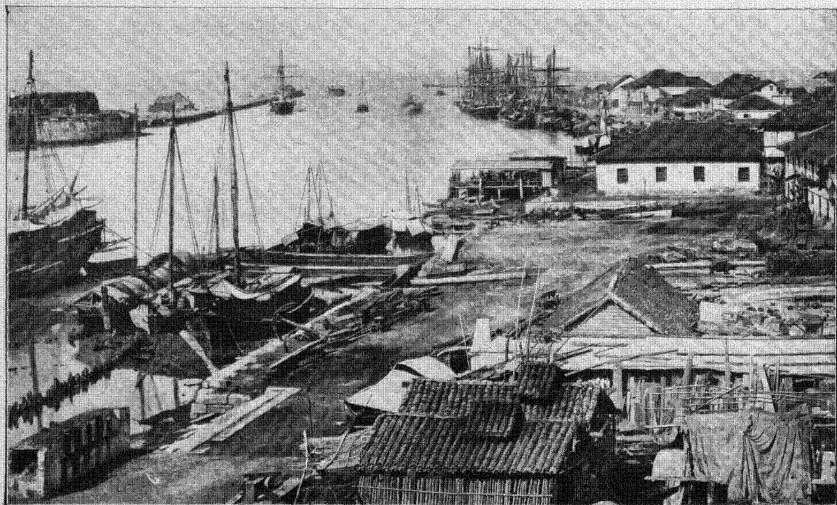
MAJOR-GENERAL ELWELL S. OTIS AND STAFF IN A COURT OF THE MALACANAN PALACE

and cabling thence to Singapore. From New York to Manila the cable toll is the pretty price of two dollars and thirty-five cents a word, address and signature counting like the message.

The sole general-traffic railway in the Philippines runs from Manila 123 miles northward to Dagupan, the port of Pangasinan, a rice-growing province on the gulf of Lingayen.

Manila, besides being the emporium, is the great distributing-point for the Philippine archipelago. Here reside the principal merchants, and here are collected ninety per cent of the duties. From here a large part of the imports are reshipped to minor ports, and hither also is brought the bulk of the exportable products. Here are located the only manufacturing establishments of any consequence of which the Philippines can boast. The shipments abroad are mostly carried by British steamers, plying to Hong-Kong, though the largest vessels that have regularly run to Manila are those of the *Compania Transatlantica*, in their monthly service from Liverpool, England, and Barcelona, Spain. Midway between the trips of this line a little steamship has been flitting down to Singapore, meeting the French mail-steamer, which chiefly conducts the European postal traffic of the Far East. American mail is dispatched to Hong-Kong, the terminus of the transpacific steamer lines, and needless to say it is now far the heaviest.

The town of Maynila, as also a widely recognized sovereignty of the same name, was in existence before Legaspi came and here established, in 1571, the capital of the colony he had lately founded as a dependency of Mexico, such as it continued to be up to 1819. During this long period no direct intercourse took place between Spain and her Far East possessions; everybody and everything destined for the Philippines came by way of Mexico. Once a year the *nao*, the high-prowed galleon bearing the colony's tribute (mostly in Chinese goods) and such other things as official favorites could gain permission and room to ship, sailed for Acapulco, Mexico; and once a year, unless intercepted and captured by English privateers, the *nao* returned with thousands of Mexican dollars, fresh restrictive royal decrees, and a motley set of friars, notaries and adventurers. When Mexico revolted Spain had to organize new means of communication, around the Cape of Good Hope, and this route was used, perforce, till 1870, when the opening of the Suez canal revolutionized the intra-continental traffic of the Old World. Long before that Manila became to the Filipino a veritable Mecca. His kingly master at Madrid granted it a coat of arms, in 1593, with the motto, "Very Noble and Always Loyal City." But the pride and affection of the natives coined another title, and the Tagals poetically call it "Child of Silver and Child of Gold."



MOUTH OF THE PASIG RIVER, OR INNER HARBOR OF MANILA, LOOKING TOWARD THE BAY
The "Black Hole of Manila" is in the distant fort on the left

THE BAY AND PORT OF MANILA

IN ordinary weather the run by steamer from Hong-Kong to Manila takes about sixty hours. The bay entrance—not less than nine miles wide, with the near, dark-green mass of Mariveles mountain, five thousand feet high, looming up to the northward—is guarded by two sentinel islands, Corregidor and Caballo. Between Corregidor, much the larger, and the headland of Mariveles is a channel about two miles wide, the Bocha Chico. Forest growths cover the steep sides of the island, while on its ridged summit, five hundred feet above tide-water, stands the famed Corregidor lighthouse, whence the flashing of alternate colors can be seen, like a variable star, for scores of miles out over the China sea. The heavier of the defensive batteries overlook the other and main channel, Bocha Grande. Near them are the old Spanish barracks (illustrated on page 106), partly stone and partly wood, and a little lower, at the other side of the same cove, the American garrison consisting of two companies established camp.

Half a mile to the east the lower outline of Caballo appears. Corregidor and Caballo, properly fortified, could come near defending Manila bay against the world. But by neither was Dewey challenged in the wee small hours of that fateful morning, May 1, 1898, the four frightened shots which the Spaniards fired

after him in the darkness coming from the rakish little battery on El Fraile, which is a mere rock far to the right, well over toward the mountainous mainland. Bocha Grande is from four to five miles across. Both it and Bocha Chico are deep, and so for the most part is the bay inside.

Manila bay is about twenty-five miles wide from east to west, thirty miles long from north to south, and in circumference about one hundred and eighteen knots, or say one hundred and thirty-six miles. The city, built on a low, alluvial plain, lies twenty-seven miles inside of Bocha Grande in a northeasterly direction, its dead level allowing only some spires and masts and the gray and greenish russet lines marking the ancient fortifications to be seen till the incoming vessel has cut its way over the waters almost up to the mouth of the Pasig, the dirty stream whose ceaseless flow drains the neighboring inland lake, the Laguna de Bay. Manila lies partly on one side of the river and partly on the other, both sections of the city fronting on the bay. Thirty miles or so in the interior, though from the bay seeming not half that distance, appear dark ranges of verdurous mountains, a noble background for a picture otherwise commonplace and dull. Where Dewey fought and wiped out the Spanish squadron is eight miles to the south, off

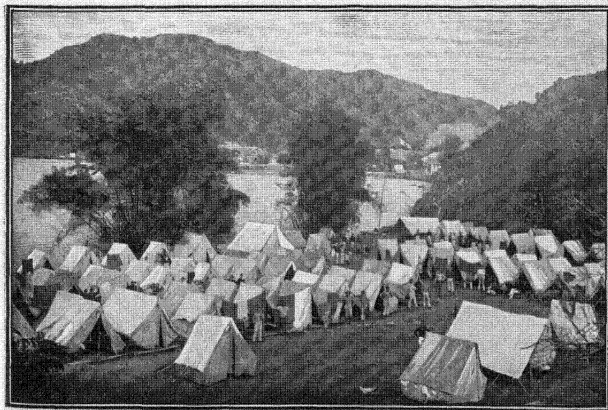
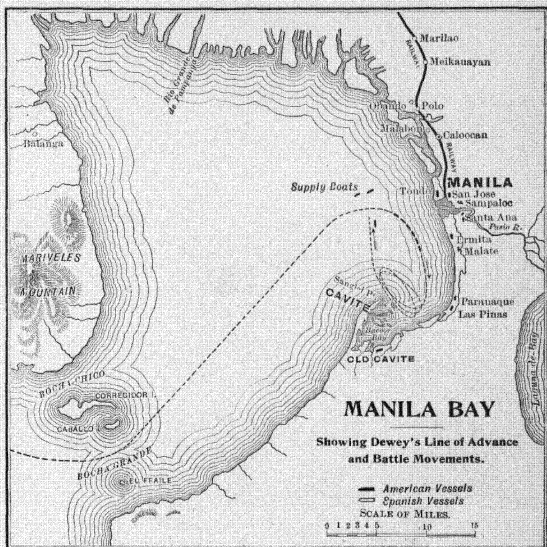
the promontory of Cavite, behind which, in Bacoor bay, Montojo's gunboats tried to find refuge, but were followed up and destroyed by the little Petrel.

Manila's magnificent bay not seldom becomes a stormy expanse of water, and especially so when the typhoons come rushing across Luzon from the southeast, perchance to leave the shores literally strewn with wrecks. Occasionally a waterspout waltzes in from the China sea and drops all of a heap on the bay shore. For months together Admiral Dewey kept up steam on all his ships, in readiness for weather emergencies that happily, and quite unlike the severer season of 1899, never developed beyond some stiff blows and blinding rains. The larger merchant-vessels, if obliged to wait any considerable time in the bay, are accustomed to drop down to the more sheltered haven of Cavite.

In 1880 the Manila harbor dues were raised, by twenty per cent of the import duty and one per cent of the export duty, for the purpose of building a safe and commodious harbor suitable for even the heaviest tonnage. Said harbor is still not half finished, notwithstanding the Spanish officials collected the necessary amount for its construc-

tion two or three times over. The noble breakwater designed to protect vessels from the tremendous seas of the open bay was reduced by the first typhoon to a jumble of beautifully cut blocks of stone, and its principal service since has been that of a promenade, on warm evenings, for the gilded youth of Manila.

Off the port the bay shallows so gradually that vessels of more than fourteen feet draft cannot approach within a mile of shore, and are obliged to discharge their cargoes by means of lighters. For this purpose the clumsy-looking cascos already become so familiar in the pictures of Manila are in universal use. They are roomy, square-built and flat-bottomed boats, as a rule without sails, and generally provided with a sun-screen of close bamboo wickerwork. Sometimes the lightermen have their



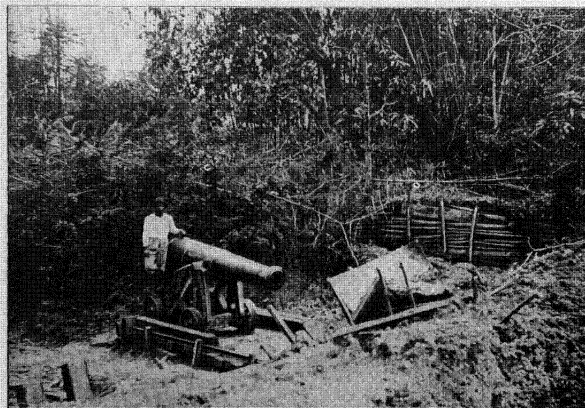
CAMP OF AMERICAN TROOPS ON CORREGIDOR ISLAND, AT ENTRANCE TO MANILA BAY

families aboard, crowded into the little hen-coop of an apartment over the stern, and, like their cousins on shore, enjoying the small-pox at every opportunity.

The smaller vessels, passing between two long stone piers, enter at once the inner harbor, by which name the Pasig goes for its lower mile or more, up to the great pier bridge, the Puente de Espana, or Bridge of Spain. Pilot, port doctor and customs officer are

thoughtfully closed to keep out the rain! Custom-house methods have been revolutionized since the Americans came. Sea-captains, merchants, passengers, fairly had to pinch themselves at first to make sure they were not dreaming when they no longer needed to tender a "gratification"—Spanish honor could not think of accepting a bribe—in order to have their business honestly attended to, nor less astounding was it to find all persons treated exactly alike.

When the vessel finally anchors opposite the low and dingy warehouses of the large European establishments, it is in the midst of as motley an assemblage of crafts as can be found in any other port in the world. The "province steamers" of different sizes that ply to minor Philippine ports are two or three deep in places, mixed up haphazard with small sailing-vessels, Cavite and up-river ferry-boats, lake-packets, house-boats and cascos; or such, at all events, is the scene in ordinary times. Innumerable bancas—river-boats, long and slender—are darting



BAMBOO INTRENCHMENT OF THE FILIPINOS ACROSS THE MANILA AND DAGUPAN RAILWAY

The cannon is a bronze piece captured from the Spaniards, June, 1898

all to be accounted with, and the incomer notes in succession the toy brick fort at the river-mouth, the office of the captain of the port, the custom-house, and the dismal fortress popularly known as the "Black Hole of Manila," because here a lot of Filipino insurgents were smothered to death by their Peninsular guards one showery night, the only aperture by which air could reach their dungeon having been

hither and thither, or are tied up almost anywhere by long ropes. If not quite in-shore, the vessel when it stops is immediately surrounded with a swarm of bancas, and their shirt-and-trousered little brown owners climb up the sides, tendering euphonic offers of transportation and assistance. Formerly their smiling and modulated solicitations were all in Spanish, but now the natives in all quarters are picking up English.

THE WALLED CITY

THE double city between whose wings the vessel has come to anchor might call to mind, as a parallel, that the "City of London" contains but a minor part of the area and population of England's great metropolis. In Manila "the city" means only what the outside world distinguishes as the old or the official, the walled or the fortified city, or occasionally as the citadel; and this, too, was all that the Spanish officials, and till lately the foreign residents in general, understood by the name Manila. This segment, on the south bank of the Pasig, which is here almost

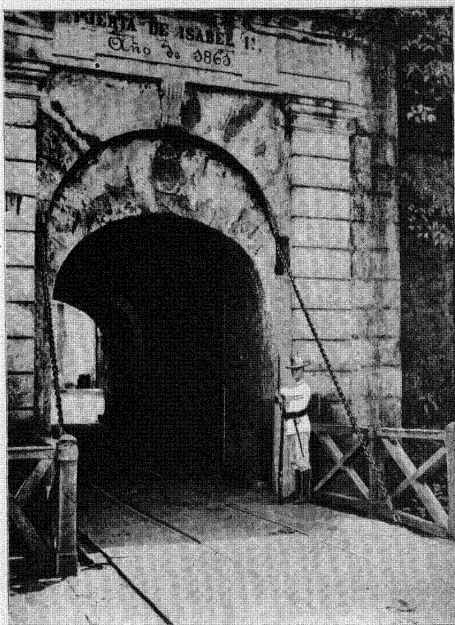
four hundred feet wide, is connected with the unfortified town—the business and principal residence quarters—on the north bank by the massive Bridge of Spain, shown on page 58. Several other bridges span the Pasig further up.

Picturesque, venerable, useless, the solid walls of masonry that encompass Old Manila are in some places forty feet thick, and double at that, constituting the most perfect surviving specimen of what passed for the highest reach of the art of fortification two hundred years ago. The first walls of Manila

were built about 1590, but the present date from shortly after the English retrocession in 1764. Their total length of about two and one fourth miles incloses a lop-sided triangle, one face of which is on the bay, the second on the river, and the third toward the back country. As a further defense a wide, deep moat was excavated and carefully masoned outside the walls, and for decades this has been gradually filling up with mud and filth of the consistency of cold molasses, sustaining a rank growth of noxious vegetation and breeding abominable stench. The American authorities may be expected to eventually fill up the unsanitary old moats, which will also be to reclaim for the government many acres of valuable land to be sold or leased. That the Spaniards did not do this was not because they did not talk of it, but that they feared to bring on a cholera epidemic by stirring up the foul mass; besides, they could not afford to weaken their position against the insurgents.

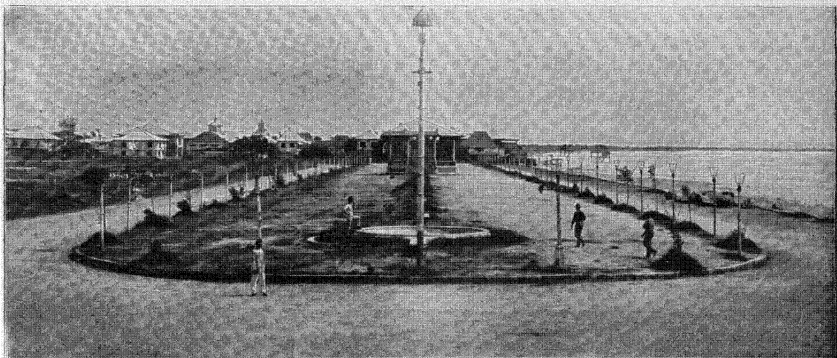
As the moss-grown, earthquake-rent walls would not withstand a bombardment nor, minus the moat, keep out a storming column, they, too, will doubtless go in time, turned into a supply-quarry for building-blocks. For the present photographing the fortifications has been forbidden. Where these are double a second or inner moat is sunk between them.

A great number of cannon are emplaced on them, mostly bronze or iron smooth-bores, and so antiquated that some of them had been frowning over Manila bay for fifty years before English colonists in America



GATEWAY THROUGH THE OLD WALL, AND DRAWBRIDGE

invented the Fourth of July. Six gateways afford entrance through the walls into Old Manila, two facing the bay, two the Pasig, and the others opening toward the garden lands east and south. Each has



Courtesy of Andreane and Reeves

THE LUNETA AND BAND-STAND

special defenses after the obsolete Vauban style, with a portecullis and drawbridge, which latter was always drawn up at nine o'clock in the evening, thus presenting down to our times (1871) the strange spectacle of an ancient feudal fortress in the heart of the tropics.

Within the walls is found a Spanish city of type nearly as old. It is singularly squat, from fear of earthquakes, with straight and partially grass-grown streets (though most of them are fairly wide), great gloomy, square stone buildings, musty walls, and low roofs of tile or metal—a city somber, silent and austere. Besides some old barracks and the workshops of the artillery and engineering departments, practi-

In Manila the religious take precedence of the civil buildings. The new cathedral, of brick and stone, erected after the same dire earthquake of 1863, at a cost variously given from half a million to a million dollars, is the most imposing edifice in the Philippines. Some of its stately columns are of wood, instead of marble, but no one would know it unless particularly informed of the fact. There are six or seven other churches, every religious order having one or more, and nearly all with convents or, as to the Jesuits, colleges attached; and in addition to these a number of monasteries, "retreats" and seminaries, together with the university, two other excellent insti-



MANILA CATHEDRAL, WITH BELL-TOWER OF THE OLD CATHEDRAL, DESTROYED BY AN EARTHQUAKE IN 1863

cally all the government offices are here, including post-office, cable and telegraph offices, customs department, large and modern-style treasury building and handsome ayuntamiento, or city hall. The Spanish governor-general officially resided here, but, in consequence of the old palace having been destroyed by the earthquake of 1863, and while a new one, never completed, was rising in its place, his actual residence was transferred to the north bank of the Pasig, three miles from the bay, in the so-called palace of Malacanán, a rambling, immense chalet of great elegance, surrounded with magnificent gardens. Here his establishment was succeeded by General Merritt's far simpler one, and later by that of General Otis.

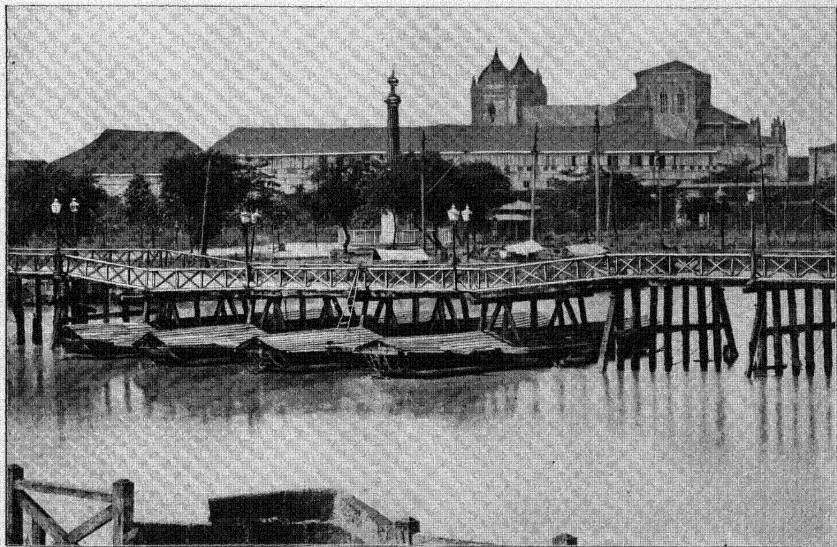
tutions of learning, and the world-famous observatory conducted by the Jesuit fathers. From the Spanish bank of the Philippines, in the old city, Governor-General Augustin obtained a forced loan of two million dollars shortly before Dewey's apparition; but the statement has been made that the Dominican friars previously offered him a much larger sum on certain impossible conditions.

Thus buttressed in his dominion over the minds and souls of men here dwelt the real ruler of the Philippines during more than three centuries, the Archbishop of Manila. The present incumbent has made but little outward change in his style of living, occupying the same stained and weather-beaten two-

story stone building as his predecessors, but entering which the visitor passes through apartments of such magnificence as to make him cease to wonder why Manila calls it "the palace."

Except for a few retail stores and craftsmen's rooms there is no trade in the walled city, and very few natives live there other than servants and their families. The residences are as thoroughly Spanish as everything else—thick-walled, two-story buildings of stone, with heavy buttresses thrust so far out on the narrow sidewalks that pedestrians have to go in single file. An American or Englishman loves to have a

to keep a watchful lookout to avoid a drenching from the waste-water thrown down from above. Hundreds of friars, whose issuance from large portals here and there for a silent walk up and down the bay shore, about sunset, was a regular feature of the city's dun and solemn life, have left—gone to Hong-Kong and scattered Heaven and provincials only know where. Others remain, as do the Jesuits and some of the Sisters of Mercy, but Ichabod is plainly written on all things ecclesiastical. It is a very dull place, in spite of the American energy animating official departments and of the occasional cock-fights still indulged.



BRIDGE NOW REPLACED BY THE STONE ONE SHOWN ON NEXT PAGE
Beyond appears the Magellan promenade and monument, city wall, and church of San Domingo

grass-plot or a garden, for looks and for privacy, between his house and the street; but here the Spaniard not only built close out on the sidewalk, but frequently overhung it with a big balcony. The ground floor is given up to dogs, servants and lurking fevers, the family living in the upper story. From 9 A. M. till past mid-afternoon the front is closed with heavy awnings, and but for the servants and dogs peering through iron gratings on the street-level one might almost fancy himself in a city of the dead. The early morning and the evening are the times for the family to congregate on the balcony, and, leaning over it, chat with the passers-by. Pedestrians need

Yet just outside are the finest boulevards and promenades in Manila, and they are fine—the Calzada, commencing at the Bridge of Spain and circling around behind the walled city to the bay, where it strikes the Malecon drive running in front of the walled city—between the fortifications and the bay, and where both Calzada and Malecon are swallowed up by the beautiful and myriad-lamped Luneta that prolongs and magnifies the delights of each southward still, along the bay. Few urban breathing-places and society parade-grounds in the world could eclipse the glories of the Luneta as they once were, when as many as thirty thousand people sometimes assembled there

to drink in the cool breezes from the bay and the music of a garrison band, commonly the native one, and exchange smiling salutations with hosts of friends and acquaintances, some in carriages, some on foot. Hither streamed thousands of Manila's countless vehicles, of almost every imaginable description, across the Puente de Espana, as the westerling sun was getting ready to sink below Mariveles mountain, all taking the same course, except the Governor-General and Archbishop, whose carriages were driven in the opposite direction, thus challenging and in a manner compelling the homage of all beholders. The Luneta beheld a very spirited Fourth of July celebration in

1899, all classes turning out to see what "the fiesta of North America," as the Manila newspapers termed it, was like. The indispensable music from the elegant band-stand was furnished by the Sixth United States Artillery band.

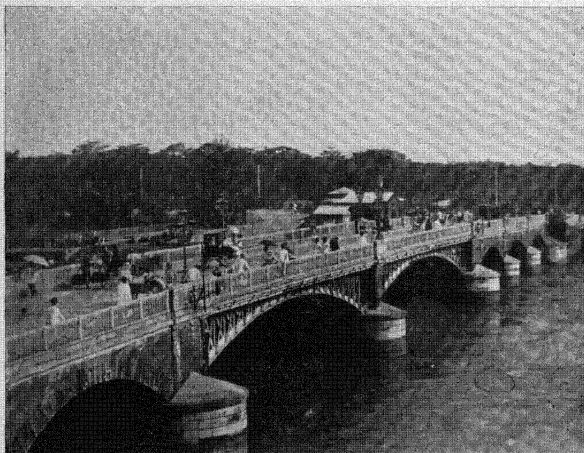
The northeast angle of the fortifications closely approaches the south end of the Puente de Espana, whence the latter, of evenings, discharges its chatting and laughing and incessantly bowing crowds into the Calzada. Running a third of a mile westward from the Calzada at this point—between the north wall and the Pasig—is the wide and pleasant promenade of Magellan, graced with a pillared monument.

BINONDO AND NEW MANILA

NEW Manila is a writer's name, for convenience in describing the teeming industries and freer life north of the Pasig river. On the ground one speaks, instead, of Binondo or indicates the outlying quarter by its special name. The Spaniards called Binondo a suburb, like the rest, because outside the official city, but this warped use of "suburb" is mis-

and Malacanan; and lying back from the river, Santa Cruz, San Sebastian and Sampaloc. La Concepcion and Nagtajan are on the south bank. Still further south comes Paco, and beyond, near the bay, Ermita and Malate. The plan given on page 90 locates them all. On a detail-map New Manila seems spread over a veritable delta, which is really the case, only the

waters coursing slowly up and down in their channels come from the bay instead of the river. So low and flat is the situation that tide-water creeks run in a perfect network everywhere. These taken in connection with the scores and scores of ditches, open and closed, account not only for Manila's too complimentary title of "the Venice of the Far East," but for the dreadful smells encountered in many quarters when the tide goes out, leaving tons of refuse vegetable and animal matter to rot under a flaming tropical sun. To afford passage to the high-pooped cascos as they bring in their cargoes of lightered freight or country produce the narrow bridges over the so-



PUENTE DE ESPANA, OR BRIDGE OF SPAIN, MANILA

leading for readers at a distance. The walled city, Binondo and the various quarters, or suburbs—reported as sixteen pueblos in all—are consolidated under one municipal government, as they should be. The principal suburbs associated with Binondo, on the north bank, are San Nicolas and Tondo, both of them upon the bay; up the Pasig, Quiapo, San Miguel

called canals are very highly arched. The native driver never thinks of getting over it without lashing his pony into a run beforehand, and for the little wiry beast to stall and stop traffic entirely is a common occurrence that might be considerably prolonged were it not for the prompt and vigorous exertions of the alert native policemen.

New Manila is entirely destitute of fortifications, though elaborate intrenchments were thrown up by the Spaniards where the rice-swamps north of Tondo reach down to the bay. Binondo lies directly across the river from the walled city. It is the business heart of the Philippines, and stretches a full mile along the Pasig, and an equal distance back. Here are big, noisy hemp-presses and capacious godowns, as the Far East calls its wholesale warehouses. Here foreign firms all have their establishments. Here the great bulk of the imported and exported goods are handled; and here great fortunes were made, then lost, in former years by two almost princely Amer-

On the river-bank, as also along the most-used and therefore the walled canals, thousands of the native craft—bancas, caseos and rafts—loaded or unloaded, may be counted; gangs of nearly naked, gabbling Chinese coolies trot to and fro lugging bales of hemp or tobacco; and great ungainly water-buffaloes move slowly along, dragging primitive carts that creak under the loads of moist and almost black raw sugar. Such stir and bustle make a tremendous contrast with the curtained laziness and iron-barred asceticism of Old Manila across the river.

It is toward the Bridge of Spain that most of the traffic and all the stylish driving between the cities



THE ESCOLTA AT ELEVEN O'CLOCK IN THE FORENOON

Awnings protect the front of the great glass-windowed stores from the burning sun, and the crowds are already diminishing

ican houses, which have left no successors. Not only do the grand shops, millionaire merchants, all the banks but one, the money-lenders, the money and produce brokers, mass themselves in Binondo, but hither one must come to find civil and mining engineers, insurance agents, marble dealers, implement dealers, artificial-ice plants, brick-making plants, silversmiths, lithographers, printers, newspaper offices, shipping offices, railway and tramway headquarters, ship-chandlers, etc., in a list too long to go completely over. A Singer sewing-machine office seems a familiar sign to an American, but it is English-owned.

of the present and the past converge. Just off the bridge's northern approach runs in a direction northeasterly the leading business street, the celebrated Escolta, lined with shops of French millinery, Swiss jewelry, and Berlin fancy goods; English emporiums, shops of German chemists, and the offices of Spanish physicians, Spanish tobacco dealers and Belgian sugar factors; photograph-salons and modest depots of stationery, or even of periodicals and books; tailoring, shirt and hat making establishments; furniture sales-rooms and picture and music stores; cafes and confectioneries and liquor-rooms; and the club-houses of



JUNCTION OF THE ESCOLTA AND ROSARIO, BINONDO

rendezvous and gossip for the European residents, where the sale of aerated waters is something marvelous. On the Escolta mingle wealth, fashion and official dignity in elaborate shopping tours, ending in lavish purchases for the maintenance of style or the gratification of taste. Six thousand or more vehicles roll by every twenty-four hours. Many of the stores are resplendently brilliant and gorgeous. It is the only street in Manila that carries plate-glass in the windows instead of the little square of concha-shells that show elsewhere in deference to earthquakes.

The Escolta suddenly stops at a tide-water creek, but the Rosario angles into it at the other end, and there for several squares stretch unbrokenly the shops of Chinese retail dealers, who sell everything conceivable, from satin to rough hemp-cloth, and from hardware to jewelry—not department stores, but one shop handling one line, the next shop some other, and so on. The Rosario is the great mart of the common

people, and in spite of the cramped and crowded and dingy appearance of the stores, the indefatigable and smiling Chinese proprietors do a heavy volume of business during the year, and many of them lay by money continually. They use a "pidgin Spanish." When not busy helping his one or two salesmen with a rush of customers inside, the owner stands without blandly soliciting trade from the passers-by.

The Manila merchant, of whatever nationality, had a pretty penny to pay for the privilege of doing business. His license tax, or "patente," was gaged by the value and amount of his business, and every merchant was compelled to show his books. A former United States consul is authority for the statement that a drug-store on the Escolta, with a perfumery annex, never got off with less than \$1,000 a year. The humblest peddler paid \$5 and upward. The whole subject of taxes and duties remains to be overhauled as soon as order is established throughout the Philippines.

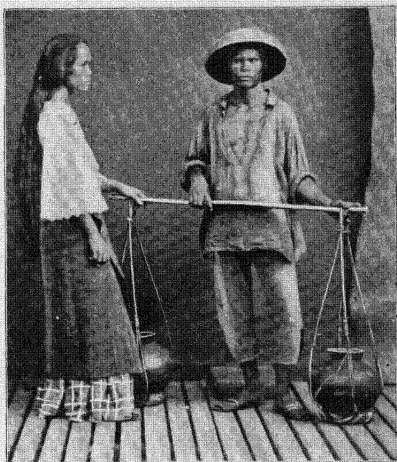
STREETS, POLICE, HOTELS AND STREET-CARS

THE Escolta and a few other leading thoroughfares resemble the walled city in being well paved with cobblestones brought from Hong-Kong; and yet, speaking generally, Manila is not only water-soaked, but in danger of floating away, as soon as the rainy season sets in, the narrow streets of the native quarters turning into bottomless bogs or bayward-streaming torrents that require a boat to get about in.

Until January 23, 1895, the streets were lit, so far as lit at all, with petroleum-lamps, the dearness of coal prohibiting gas-works, but at that date, when America's later acquaintance, General Blanco, was governor-general, electric lighting began upon an extensive scale. It was a tremendous sensation among the untraveled natives. For weeks they gathered under the arc-lights every evening to watch the sputtering

carbon or examine the dead insects dropping down from its vicinity. In the fine residence sections the electric lighting of private houses has made some headway, but the installation of the first electric motor for industrial purposes has yet to be reported.

While thus far the American provost officer has necessarily depended mainly on the military for quelling outbreaks, the police force of the city—the one admirable feature of Spanish administration—continues under excellent discipline and in part composed of natives. Private watchmen are also employed in considerable numbers at night. However, the amount of lawlessness is singularly light for such a seething and heterogeneous population, of whom the greater part have to live on the hand-to-mouth plan; far as the Filipino is from being an all-around model character, his vices seldom take the form of brutal crimes or drunken orgies. The police retain their Spanish appellation of “guardia civiles”—civil guards—and wear the same neat blue and white uniforms as of old. In addition to a revolver they carry the bolo, or heavy native knife, as broad as one's hand and over a foot long, but rarely are they obliged to use either weapon. The natives are not allowed to assemble on the streets in large numbers, and all must be at home by half-past eight in the evening. Burglaries greatly increased during August and September, 1899.

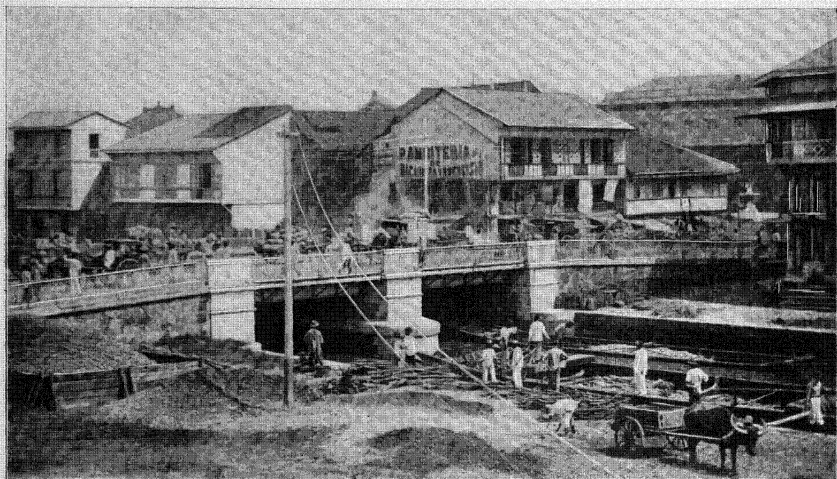


CHINESE PETROLEUM-VENDERS, MANILA

Of late years pretentious hotels have been opened, supposedly conducted on European models. The Hotel de Oriente is in high repute, but even here the service seems incurably tainted with Spanish shift-



SCENE ON AN ESTERO, OR TIDE-WATER CREEK, BINONDO



A SO-CALLED CANAL, AND BRIDGE AND SHOPS, IN BINONDO

lessness. The American guest, if he stays long enough, gets accustomed to the high-post Philippine bed of woven rattan, with a thin, hard Malay sleeping-mat, a bolster, a pillow, two sheets and a mosquito-netting, absence making mattress and quilt markedly conspicuous; but he never ceases to revolt at the sodden rolls and the chocolate almost thick enough to hold a spoon upright, or comes to fancy the table style of eating vegetables and gravy with his knife.

In every prominent quarter plenty of native coachmen, some of them costumed *a la Americanos*, except for their bare feet, with toes that can take hold of things like fingers and thumb, are always in waiting for a fare, and they can jargon English considerably better than formerly. The specimen depicted on page 100 is a nearly full-blooded Tagal, Sebastian Lopez by name, whose intelligence made him a great favorite of the American officers. He understood English, but shrewdly gave out that he did not, and from the free and easy talk of his American patrons picked up a great deal of information, every bit of which was promptly sent to Aguinaldo. It was months before his double dealing was found out.

Manila is well up to date in its telephone service, but its street-car or, as there anglicized, tramway system of about twelve miles of trackage is a curiosity. One or a pair of horses or mules serves as the motive power, and it is built, as avouched in a staring regulation framed and hung up inside, for seating twelve persons, and four to stand on each platform, and

that is all it ever carries, no matter what the crowd or weather. The driver has a diminutive tin horn, which he toots most dismally as he can find time from his main and arduous duty of whipping up his animals. The fare for an average trip is about one cent, though excursions of some length may call for several successive fares, each of that amount. As it is paid, the conductor gives each passenger a receipt on a little strip of paper, and to lose it is dead sure to bring him back for another fare. When the car has picked up its regulation quota, the sign is hung outside of "Lleno" (full), and from that time no further stops are made for anybody, though until then a mild case of small-pox is as liable to be taken on as anything else. No person is allowed to stand up in the car. He must go to the front or rear platform, whichever it is that requires his weight to balance the car and keep it from tilting up and down.

If a head-wind is on, the tram-car may come to a sudden standstill, through the giving out of the motive power. Climbing to the summit of a tidal-creek bridge, it may even be blown backward, dragging the long-eared locomotive with it. Until about 1890 the street-cars were not allowed to run at all on Thursday and Friday of Easter week; albeit the Archbishop had power to relax this feature of the Easter observance by a special dispensation if so disposed. Most Americans experience a patriotic tingle on discovering the street-cars are of Philadelphia make, yet not many of them and absolutely no Englishmen care

to patronize them. It is not considered good form, as they mainly carry natives and servants, and one cannot protect himself against their too free intercourse.

A "transvia de vapor," which is Spanish for a steam-dummy track, runs up to Malabon, a populous suburban village to the north. Its station, to the

northwest of Binondo, is not far from that of the "linea ferrea" (iron line), the English-built and English-owned Manila and Dagupan railway. It illustrates Spanish slouchiness in business affairs that the railway station and the nearest Binondo street-car remained for years a mile and a quarter apart.

POPULATION: MESTIZOES AND CREOLES

THE population of Manila and suburbs—in other words, of all the pueblos under the city government—is not exactly determinate, though authorities agree it has gained materially of late years. We might go further and fare worse than to accept the estimate that John Foreman, the English merchant-author, eleven years resident in the Philippines,

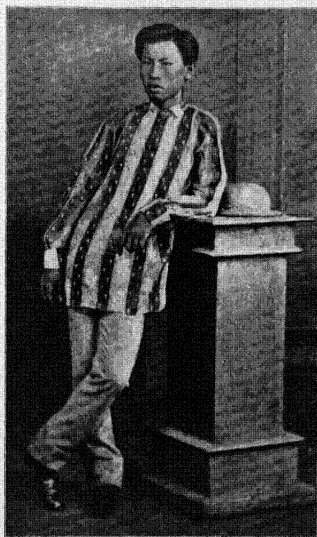
fathered in a statement made before the American Peace Commission in Paris, which was a total of 400,000, comprising 6,000 Spaniards (in ordinary times), 50,000 Spanish mestizoes, 60,000 Chinese, 5,000 to 10,000 mestizo-Chinos, 300 Germans, 250 English, 300 natives of British India, a sprinkling of Swiss, Belgian, French, Italians, etc., and the rest native Tagals. The Spaniards have dwindled to less than 4,000, those of them in government employ having folded their tents and departed, together with hundreds of others sufficiently foot-loose to accompany them. Bargains in sugar plantations were reported from Manila quite recently, offered by Spanish proprietors who were anxious to sell out and return to the home land. It is worth noting that not only the indigenous population, but about all the Chinese and the Euro-

peans other than Spaniards had grown very weary of misrule and administrative abuses before Dewey came, and were ripe for more active sympathy with the Filipino insurgents than ever.

The most influential class by far is the mestizo, a word nearly related to "mastiff," which originally meant a mixed-blood or mongrel; and this apparently far-fetched item gives us the exact clue to its Philip-

pine use. The mestizoes embrace not merely the whole miscellany of Spanish-Malay, Chinese-Malay, or (rarely) English-Malay crosses in what relative blood proportion soever, but likewise their intercrosses. One of the wealthiest merchants of Manila, the enterprising owner of a line of province steamers, with a special claim to our regard as having imported

an American fire-engine as far back as 1894, is part Spanish, part Tagal and part Chinese. Prepotency in this land of nondescript origins and babel tongues belong to the Chinese strain; the mental energy which it infuses lasts, whereas the Spanish mestizo, unless reinforced by another European alliance, reverts after the second generation to the maternal type. But the mestizo-Chinese is handicapped alike by his despised parentage and by the general contempt for the tame submissiveness of the Celestial, which he inherits, and is really a man without a country. That the dusky Filipina accepts her almond-eyed suitor with so little reluctance ceases to mystify us when we recall the Chinaman's reputation as a good provider and a kindly mate. Not seldom their offspring "finds room at the top" for the exercise of the diversified



MESTIZO YOUTH OF WEALTH
Partly in native and partly in European dress. The upper garment is of mixed pina fabric

gifts of two races, and amasses wealth, possibly great wealth, though official position is denied him.

The Spanish mestizo's attitude under Spain was peculiar. While his mentality and accompanying ideals, and his view-point respecting his personal advancement, were those of the father, the mother indelibly impressed upon him her own subtle instincts and sympathies. Among the Indios, who have always

looked up to him, the most mercenary of mother-in-laws would eagerly assent to her daughter's alliance with a mestizo-Espanol without suggesting a dowry; but the Spaniards lumped the mongrels, one and all, with the natives, and were not wide of the mark in so doing, though they might wisely have veiled their

a large sugar-house) to the American authorities, after the fall of Manila: "Whatever may be the education of the mestizoes, they always will behave just the same as the Indians from whom they descend. They will eat with their hands, go barefooted and sit on the ground. There is an enormous difference between

them and a white man.

The higher class in Manila is composed wholly of usurers and pawn-dealers. All pawn-shops and gambling-houses belong to the principal mestizo families. There is not one family free of that stigma." But one can hardly help suspecting there is bias on Mr. Andre's part, and may well be slow to accept as a judicial deliverance his further characterizations: "The Chinese mestizoes join the sordidness of the Indian to the craftiness of the Chinaman, and give the type of the rapacious pawnbroker. The Spanish mestizoes join the presumption of the Spaniard with the duplicity of the native, and give the type of the bawd."

The mestizo's wealth and consequent prestige come in part from his tact and shrewdness in Manila merchandising, but vastly more from his making the most of his unfair opportunities as middleman throughout the Philippines. It is he who contracts with the planters for their entire crops in advance, and who furnishes them the means to keep things going meanwhile. He negotiates these contracts on behalf of the great European firms holding the export trade, whose capital imparts the impetus to the whole industrial system. The exporter gets ten or twelve per cent interest from the mestizo. The mestizo gets twenty to fifty per cent from the

planter, adding to his gains, like a rolling snowball, at every turn. The planters are almost always in debt to their financial chaperons, as the laborers are to the planters. It is the well nigh world-old story of a state of things which Moses, the longest-headed law-giver on record, took such precautions to forestall and



MESTIZA BELLE IN RICH EVENING DRESS OF PINA SILK.
The cost of this toilet is not less than \$1,500

disdain somewhat, and in very many cases have shown more heart in facing the obligations of paternity. The mestizoes, despite their influential position, are at a discount among the foreign merchants of Manila, as was brought out strongly in certain passages of a letter addressed by the Belgian consul (manager of

prevent among the chosen people; a state of things in which wealth inevitably concentrates in the hands of the scheming few at the expense of the sweating many who do the actual work.

From the Spanish mestizo ranks almost entirely are recruited the educated and professional classes. Many of them have the culture and polish resulting from a European education. It is they who furnished the brains and the flamboyant proclamations of the insurrection of 1896 against the Spaniards, and largely that of 1899 against the Americans. Their college blades are an uneasy, ambitious, toploftical set, who, however, came by it honestly. Their class has long chafed under its management by the dominant handful as an inferior race, though a not small quota of government clerkships and minor administrative positions it always had, as otherwise the proud, lazy Castilian would have been tied down to the grind of irksome official routine. What chiefly embittered the mestizo was rather the denial of social recognition than political; the peninsulars, as the Spaniards were known, might have ruled without his questioning it had only the peninsular's balls and daughters not been forbidden his aspirations. Thus was it till the last third of the nineteenth century, when he took up the profession of political agitator. Professor Worcester dryly remarks the "poetic justice in the fact that the enmity of the mestizoes is often especially

directed against the friars, who are chiefly responsible for their existence." But chiefly is too strong a word, in view of the strange fact that mixed marriages were encouraged by the Spanish regime, from Legaspi down, special advantages being granted the military men who wived Filipinas.

The dreamy or the brilliant beauty of the Spanish mestizo women has been celebrated in a dozen European literatures. When the associated press dispatches, in describing the ball that was given by the United States Philippine Commission, on June 1,

1899, dwelt on the display of gorgeous native toilets and resplendent jewels, and naively added, "The array of handsome women surprised the Americans," they were only echoing what had been said a hundred times before by foreigners fresh from Manila



MESTIZA FLOWER-GIRL
She is dressed in the native costume



NATIVE MILK-WOMAN

fetes. The expensiveness and elegance of a full toilet as worn by one of these languorous or passion-darting beauties recalls the fairy tales of one's childhood. On occasions of ceremony outfits costing \$1,500 to \$2,000, or even more, are the rule, instead of the exception.

The beholder inventories their wearers' charms about as follows: A lithe and graceful form, soft olive complexion, red lips, pearly teeth, ravishing black eyes with long lashes, and a wondrous wealth of jet-black hair. There are no finer dancers in the world.

The creoles—full-blood Spaniards, but born in the Philippines—are not very numerous. Their status is practically one with that of the Spanish mestizo, though they have seemed more keenly alive to their equivocal position and social ostracism than even he. They call themselves Sons of the Country.



SAN SEBASTIAN QUARTER, MANILA

The church in the background, of steel and iron, was made in sections in Europe, the only one of the kind in the Philippines

JOHN CHINAMAN, MILLIONAIRE AND PARIAH

OF THE more than one hundred thousand Chinese in the Philippines ninety per cent come not from the vicinity of Hong-Kong, but of Amoy, hundreds of miles further up the coast, and three fifths of them live in Manila. Though for the present shut out by the extension of an act of Congress to this far-off dependency, it is hardly possible they will be permanently barred, in the face of the urgent desire of the foreign merchants that they should be admitted, as the means of solving the problem of much-needed, reliable labor requisite for railroad-building, and for industrial development in general. Whatever else may be said of John Chinaman, he is the quintessence of industry, by virtue of which trait, coupled with his marvelous patience, his love of children and his business integrity, he wins his way throughout the Far East, in spite of obloquy and systematic social, if not official, persecution.

John was a busy and successful trader in the Philippines ages before Columbus was born. The early Spanish governors encouraged and cultivated him assiduously, to the extent, indeed, of building roomy, odd-looking quarters, resembling a big circus, expressly for him just outside the walled city. This billet he soon outgrew, then overflowed into Binondo.

Superior industry and thrift did not fail of the usual reward, but meanwhile the jealousy of the Indios was fanning itself into burning hatred, such as in course of time came to be largely shared by the Spanish officials. Time and again there were bloody conflicts that usually ended in the defeated Celestials being killed by thousands, while other thousands were deported. In 1755 the priests came to the front in bigot frenzy and demanded that "the infidels" be banished. Hundreds of Chinese submitted to baptism at the last moment, and were allowed to remain. The rest were expelled, and with them went an element of industry whose absence caused a deficit of \$30,000 a year in the revenue. Trade lapsed into stagnation from the loss of these active shop-keepers, and years passed before the former prosperity returned. Since then the Chinese, though no more welcome than before, have been recognized as an indispensable factor in the business of the islands. They sided with the English when Manila fell into the hands of the latter in 1762, and paid for it with their blood when the city was retroceded to Spain in 1764. So late as 1820 the natives, abetted by panic-stricken foreigners, massacred thousands of them, because of vague stories of their poisoning the drink-

ing-water, and thus bringing on a cholera epidemic. The Manila government, which never forgot to convert them into an important source of revenue, during late decades taxed every pig-tail poll that came over—as high, at times, as forty dollars. But still they came, till Dewey came also and upset arrangements generally.

That their influence as a whole has benefited the Philippines is beyond doubt. They have been civilizers, not only setting the natives an example of regulated and persevering industry, but taking the lead in commerce, and imparting a practical knowledge of important things, conspicuously the working of iron and the process of sugar-making. At the same time their shrewdness, success and unscrupulous cunning, their clannishness and alien ways, make them envied and hated; in addition their meek knuckling to injustice, instead of taking their own part, inspires the Filipino, who deems



CHINESE PEDDLER IN THE INTERIOR OF LUZON

personal courage the ranking virtue, with contempt. Then, too, the common feeling is that John, in American slang, "works for nothing and boards himself"—he underbids all possible competition. As in San Francisco, so in Manila, he lives among his own people, has his own guilds and courts and secret societies, spends very little, and carries his savings back to his own country, in which he always expects his bones to lie.

Aguinaldo, despite the fact that his cause has received valuable assistance at different times from wealthy Chinese and mestizo-Chino sympathizers, would hardly dare to fly in the face of his countrymen's prejudices by treating them impartially.

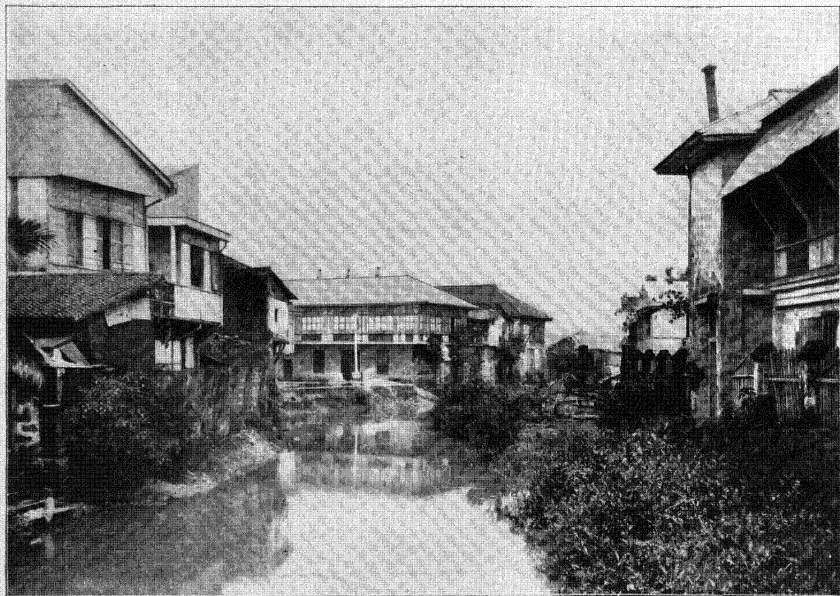
Like the Jews of Europe during the Middle Ages, the Chinese in Manila have compelled public recognition by their commercial and financial achievements. The house in Malacanan in which Admiral Montojo was living when relieved by Dewey belongs to a Chinese merchant, who bought



RAPID TRANSIT IN THE CHINESE QUARTER

it for a hundred thousand or so from a German millionaire declining business, its next tenant being the American general, Francis V. Greene. Many like items betokening the value of Chinese holdings crop out in a survey of the city's material progress. Nevertheless, Manila's Four Hundred would as soon affiliate with the lepers of San Lazaro as with the Chinese of Binondo and San Nicolas, though when a wealthy Chinaman invites his business acquaintances to his house to help celebrate some Celestial feast-day, they are pretty sure to go, and to enjoy the varied entertainments, barring the perspired odors;

along its border to indicate the length of sleeve or breadth of chest, and send you off with his most placid smile and the guarantee, "Me makee allee same ploppel flee day—no fittee, no takee;" and all the chances are his \$6 suit of thin tweeds, English style, will altogether surpass your expectations as a newcomer. On the Rosario you soon find out how useless it is to seek to jew the shopkeepers; they have an understanding with each other as to prices, and can seldom be induced to break it. The Chinese retailers formerly got six months' time from the importers on all purchases, but of late the importers are more



Courtesy of Andreane and Reeves

VIEW IN SAN MIGUEL, MANILA, THE RESIDENCE QUARTER OF WEALTHY MERCHANTS, ETC.

for so different from the Filipinos are the Chinese in personal habits that Stevens says one almond-eyed multi-millionaire told him once he had not taken a bath in thirty years!

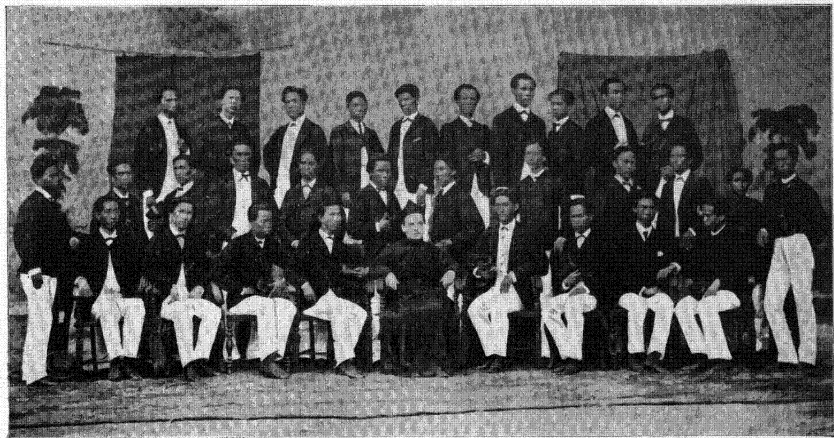
Four fifths of the retail trade of Manila, where they occupy whole streets, is in the hands of the Chinese and mestizo-Chinos. It falls to them naturally on account of their superlatively attentive manners and careful methods. A Chinese tailor will stand you on a box, take your measure with a strip of paper torn from the margin of a newspaper, making sundry tears

chary, and have endeavored to bring all credits within a limit of from four to six weeks, allowing five per cent discount as a special inducement.

Excepting a few market-gardeners within gunshot of Manila, no Chinese agriculturists are found in the Philippines. They are not permitted to cultivate the soil. Outside of the capital there are extremely few coolies, either, the forty thousand Celestials scattered throughout the provinces being practically all in business. They push into the remotest districts to buy up agricultural and forest products, while every

village among the less intolerant Indios has its Chinese shop, whence the proprietor or some assistant, in the interest of enlarged profits, is very apt to take frequent excursions as a peddler. It is the unobtrusive and close-mouthed Chinese trader who gets hold

of nearly all the gold the natives laboriously produce in certain districts of Luzon, and which, with its mark from the tiny Chinese test-auger, is not only well known in Manila as "Paracale gold," but finds its way in unknown quantities to the Flowery Kingdom.



DOMINICAN PADRE AND HIS CLASS OF PUPILS, MANILA
Aguinaldo barely attained the school grade of these youth, most of whom are mestizoes

COLLEGES, OBSERVATORY AND LEPERS' HOSPITAL

TO WHAT good use Manila's educational facilities have been put, more especially by the well-tò-do mestizoes, is shown by the large number of trained minds in the professions, and in business and government positions. The tutored natives almost invariably excel in penmanship, drawing and carving, the last-mentioned accomplishment being turned to financial account sometimes; as, for instance, by the native dentist whom Stevens repeatedly found busy in making an Apostle Peter for some church or shrine up the country. What they are capable of in the sciences has never been fairly tested, but their attainments in literature and the languages have won many and high encomiums from unbending critics. The native lawyers are admittedly the best in the islands. Filipino artists have won prizes in picture exhibitions in Europe, and a brother of the General Luna who was slain in an altercation at Aguinaldo's headquarters in June, 1899, was the artist selected by the Senate at Madrid to paint a pendant to a famous historic picture in the chamber, "Boabdil Surrendering the Keys of Granada."

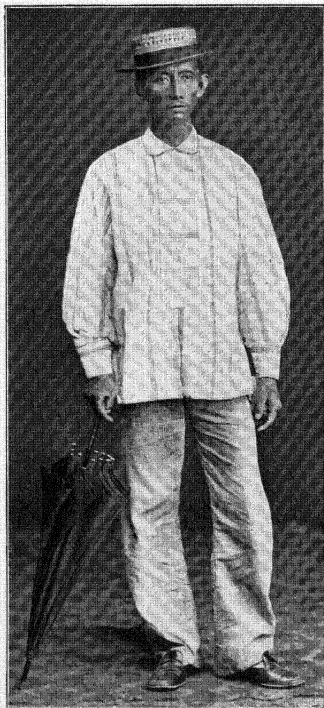
General Charles A. Whittier, the first American collector of customs at the port of Manila, in his statement before the American Peace Commissioners at Paris, paid a high tribute to the natives' skill in the trades, business occupations and professions. "As accountants," he continued, "they are excellent. In the custom-house sixty were employed during my administration. Any information desired—say the amount of imports and exports of last year, kind of articles, whence obtained and where going, duties, etc.—was sought from them, and the reply was always given, in writing, in a neat and satisfactory manner. All the cash from August 22d to October 21st was received by a native. It amounted to \$1,020,000, much of it in silver. All counterfeits and filled dollars were detected at once by his skill, and only one dollar was returned to us from the depositary banks. The adjacent clerk, who kept the record of receipts, was most systematic and able. The Spaniards depended on the natives for the clerical work of the office almost entirely, and the same was true of the other departments."

Teaching is a common resource of the less fortunate or less pushing college graduate. The mestizo schoolmaster whose portrait appears on this page has been receiving from \$180 to \$200 a year, and this has passed for good average pay. His service was chiefly rendered in well-to-do villages from thirty to fifty miles southeast of Manila, to which place it was necessary for him to go in person once a month, at his own expense, to collect the said salary on a voucher furnished by the Department of Education. The rural schools are commonly quite primitive in their furnishings, with a course not much higher than our primary grades. Occasionally a village school will hold its sessions for weeks together under some spreading mango or other fine tree. In Spanish times the village priest was often the preceptor (drawing pay for it from the government), and was always the supervisor, so far as seeing that the prayers and catechism had due precedence over mere secular studies.

Nine years before the Pilgrim Fathers landed on Plymouth Rock the Dominican monks at Manila founded the Royal and Pontifical University of Santa Tomas, which has graduated thousands of scholars, and men distinguished in Philippine annals. Among its endowments are forty free scholarships for Spanish boys in the undergraduate department. The medical college of San Jose is its rival in turning out physicians and pharmacists. The Dominican college of San Juan de Letran, with a particularly fine equipment, including certain museums, is attended only by native youth. There are several preparatory and grammar schools for boys and young men, one of the best being the "Ateneo Municipal" of the Jesuits, with an enrollment of several hundred. It has a noteworthy natural history collection, and another of all sorts of objects illustrating the life and manners of a score or so of the Philippine peoples.

Its chapel, finished in the magnificent native woods, some of them unknown as yet to commerce, furnishes the visitor a most pleased surprise in its elaborate and excellent carvings, including a beautifully executed image of the Virgin, all of it the work of Filipinos. Co-education is not in vogue in Manila. A girl with aspirations above a grammar-school must either stifle them or insist upon permission to go abroad.

Like all the foregoing institutions, the Manila observatory, conducted by Jesuit fathers, and lately, if not now, under the superintendency of Father Boyle, a Dublin Irishman, is in the walled city. It is situated midway of, and close behind, the wall toward the bay. During more than thirty years its contributions to science in meteorological, magnetic, earthquake and astronomical data have justly given it world-wide renown. The visitor finds in it almost no end of barometers, thermometers, rain-gages, wind-gages and such like weather apparatus, most of it self-registering, together with a 20-inch American telescope, whose place of honor is a building by itself; a tower built of solid masonry twenty feet square, wholly disconnected with any other structure, and on the top scores of most delicate instruments arranged for detecting, measuring and recording earthquake phenomena, down to low and far distant subterranean mutterings; and wires and electric connections in abundance, to set bells ringing and tickers going at the slightest disturbance. The



MESTIZO SCHOOL-TEACHER

His dress is that of the middle class wherever European influences are strong

educated natives here employed manipulate most of the apparatus with the ease and precision of college professors, and their computations seldom require correction by the fathers.

The observatory's typhoon-signal service is a boon to humanity. Eight different signals are employed, to indicate the various degrees of storm intensity, nearness or danger. They are run up on a high flag-

staff at the mouth of the Pasig, in plain sight from both the outer and the inner harbors; at night colored lanterns are used. As the haze thickens and the low, white-edged clouds come scudding in from the direction of the sea, a crier is sent through the streets, a native swinging a decorated cane as a badge of function, who solemnly intones his warnings of the close-at-hand destroyer. Meanwhile to all the interior points that can be reached, to Iloilo, Cebu, and other ports between, and to Hong-Kong, similar warnings have been flashed by telegraph.

Orphan-asylums and children's homes are among the charitable institutions of the city, ranking next after the two hospitals. The lepers' hospital—San Lazaro—is fairly in the country, being more than a mile north of Santa Cruz. It was founded in 1578, by two wealthy and pious colonists, moved with pity for a ship-load of lepers whom the Mikado of Japan had sent to Manila, with a cruelly sarcastic message, in retaliation for the efforts that had been making to

introduce Christianity among the Japanese. The description given by a correspondent of "Harper's Weekly," who penetrated the loathsome precincts of San Lazaro, in December, 1898, when its patients numbered sixty-one men and thirty-seven girls and women, was a painful one. At that transition period their former physicians and nurses had virtually abandoned them.

Directly north of Quiapo is the penitentiary and city jail building, in shape like a half star. After due investigation the American officer in charge of such matters released about eight hundred prisoners, in the first few weeks, as either having never been tried or never sentenced (though many of them had been incarcerated for years), or else as having been condemned on insufficient or trumped-up evidence.

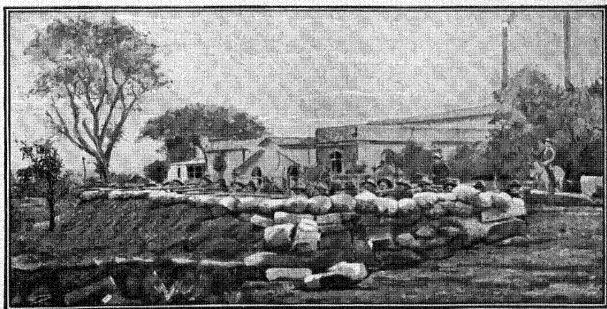
The mint for striking small coins is in the walled city. Of recent construction and small capacity, its operations have never been important, but it counted in the \$20,000,000 that we paid for the Philippines.

WATERWORKS AND CIGAR-FACTORIES

THE most creditable of Manila's public works is its water-supply system, a noble monument not of administrative management, but of the private beneficence of two of the late Spanish governors of Manila province, named Carriedo and Moriones. The former, in his will, left the town a sum of money for this express purpose, while the second, years later, had the work carried out, when no one else thought of troubling about it. The water comes from springs high up in the hills back of Santolan, which is eight or nine miles east of Manila, on the Mariquina (or San Mateo) river, a branch of the Pasig. It is collected in a reservoir at San Juan del Monte, some six miles due east of Binondo, and thence conveyed to the city in pipes; and though after a rain the thousands of hydrants deliver it a little roiled—say one fourth as dirty as the water that Cincinnati and St. Louis have grown stout upon—it is always healthful and refreshing. To the Americans in Manila the hydrants and the numerous public fountains—the latter's flow subject to free use by

all—largely offset the lack of a sewer system worthy the name, and other discomforts in living.

Miles upon miles of the big water-mains could tell a queer story, one full of warning against unconsidered investments and too sanguine calculations in a sixteenth-century land like this. These great iron

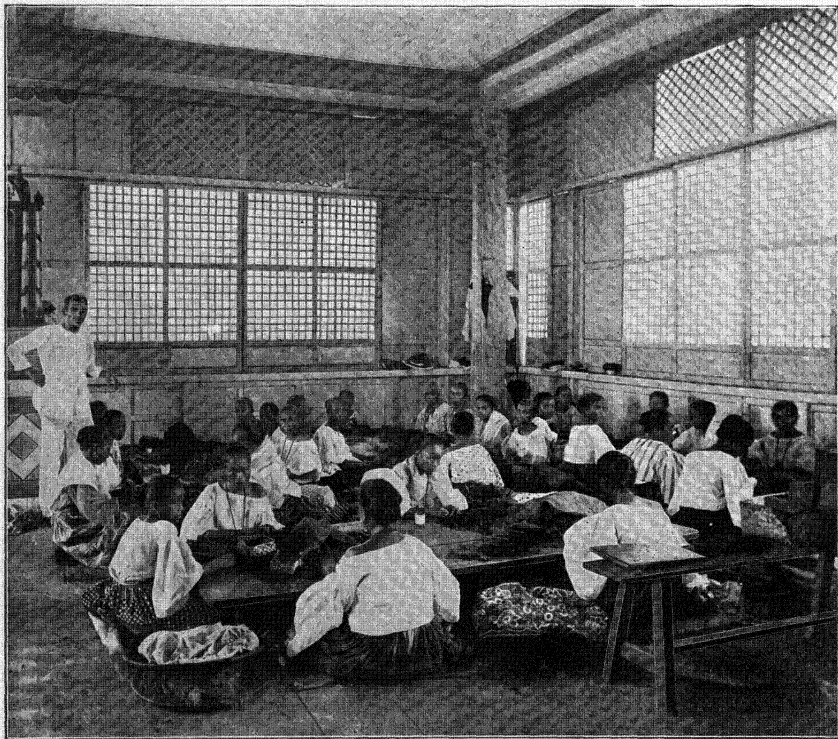


PUMPING-STATION AT MANILA WATERWORKS RESERVOIR, SAN JUAN DEL MONTE
Photographed when the First Nebraska was holding the breastworks

pipes were originally imported by an enthusiastic Australian, who conceived the idea of revolutionizing the sugar business of Luzon. He established a central sugar-factory and laid down his pipes, at great expense, for miles, for the conveyance of cane-juice to his boilers. Everything was there, factory, engine,

improved machinery, vacuum-pans, and what not else; everything except the sugar plantations, which somehow would not materialize. His money was lost, but his pipes remained to bring water and health to Manila's cholera-threatened thousands. The natives soon gave up the use of drinking-water from the Pasig, and cholera almost disappeared. The last outbreak of it was in 1889. When Manila capitulated

Among the interesting sights in Manila is one of the mammoth cigar-factories in full operation, say the Tabacallera, which seldom works less than 4,000 hands and is largely owned in Paris, or the Insular, working 2,000 and upward. At least 40,000 natives, chiefly women and children, find employment in this industry, at wages averaging fifteen to eighteen cents a day. One concern is credited with a capacity of



CIGAR-FACTORY IN MANILA EMPLOYING ONLY WOMEN AND GIRLS

The little squares or diamonds in the immense windows have ground concha-shells in lieu of glass

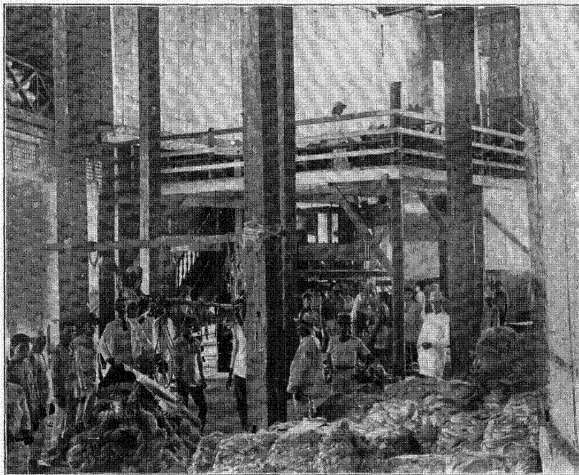
to the Americans, the waterworks at San Juan del Monte had for ten weeks been in possession of the insurgents. Fine diplomacy upon General Merritt's part induced Aguinaldo to turn them over to him; but, as we shall see, it was not till after the Filipino-American war began, in February, 1899, that General Otis obtained full control of the remoter part of the system, out to and beyond Santolan.

38,000,000 cigarettes a year, and another, in normal times, with exporting one and a half million cigars a month. The work-people in these establishments are characterized by American visitors as quiet, diligent and skillful. Except as to the product of about four principal factories, insufficient care in sorting and handling is much complained of in foreign markets, and in particular the make of many Chinese factories

and of natives as a home industry is very inferior. Manila cigars are used almost exclusively in China, Japan and India; many millions more go each year to Europe and Australia, but not many to the United States. In 1896 the Philippines exported almost two hundred millions of cigars, but since then the disturbed state of the country has occasioned a heavy falling off. The "home market" consumption is believed to equal the exports. The natives favor cigarettes almost entirely, paying two cents for a package of thirty, or possibly double that if they are "flush." Ruling prices for almost the best quality of cigars in Manila range from \$1.80 to \$2.50 a hundred. The cheroots, made large at one end and small at the other, come cheaper, while the stogies palmed off on the Jack Tars in the harbor cost \$3 to \$5 a thousand. What's in a name amounts to very considerable with the users of the weed the world over, and while millions of so-called Havana cigars are sold in Manila, it is said all are really made of Philippine leaf. To the cigar-stands scattered all over Manila was formerly committed the function of selling postage-stamps for the government; the public could not purchase stamps at the post-office at all!

To most visitors the great hemp-presses of San Nicolas come next in interest after the cigar-factories. Aside from the latter, however, the city has no manufacturing industries of commanding importance, though the showing includes a sugar-refinery or two,

cotton-mills, steam flour and saw mills, some rope-factories, one brewery, ice-making and brick-making plants, etc. One great drawback to the development of manufactures is the high price of coal, of which Manila now consumes 80,000 tons annually, practically all of it brought 1,800 miles from Australia



INTERIOR OF HEMP-PRESSING ESTABLISHMENT, MANILA

or from Japan. The thousands of vehicles rolling through the Manila streets mean, of course, a vast aggregate outlay of labor in building them, and here the skill of native artisans shows to advantage; but large carriage-factories filled in all departments with costly machinery, such as the American public are familiar with, do not exist here, and the case is much the same as regards the pianos, the Manila-made bamboo organs, harps, etc., which have converted the Philippines into one of the most tuneful lands on earth.

NATIVE AND OTHER MARKETS

MANILA'S principal market is situated near one of the upper bridges, above Binondo and the walled city. It is always stocked with flowers in great profusion, as also fruits of many varieties. Poultry is abundant, more so than meats. "All meat must be eaten the same day it is killed, since here in the tropics ice fails to preserve fish, flesh or fowl. As a result, while the beef and mutton are killed in the early morning, just before the market opens, chickens and game are sold alive. From six o'clock till ten

the natives and Chinese cooks from many families may be seen bargaining for the day's supply among the nest of stalls in the big market. After filling their baskets, numbers of them mount the little tram-car for the return trip, and proceed to pluck the feathers off the live birds as they jog along on the front or rear platform. Arrived home, the poor creatures, featherless and suffering keenly, are pegged down to the floor of the kitchen to await their fate; and when the creaking of the front gate announces

the return of the master, it is then time enough to wring the necks of the unfortunates and shove them into the boiling-pot or roasting-pan that seems but to accentuate a certain toughness which fresh-killed meat possesses." ["Yesterdays in the Philippines."]

In the big market above mentioned the mutton and potatoes have all come from China or Japan, the wheat and flour mostly from California, the apples—extraordinary luxuries that bring ten cents apiece—from Hong-Kong. The staple food, rice, used by rich and poor alike, may be either home-grown or

on horse and buffalo meat, the Chinese population on cats and dogs. There was great scarcity, too, after the Filipino-American war broke out in February, 1899, supplies having to be brought from Hong-Kong and other foreign ports, with the result, as was stated, that meat sold as high at one time as a dollar a pound and eggs ten cents apiece. The high prices that ruled for many months occasioned general murmuring.

Still more picturesque and interesting—like the French as compared with the other markets in New Orleans—are the native markets, of which a number



BOATS LADEN WITH COUNTRY PRODUCE FOR A NATIVE MARKET

imported from Singapore. Along with rice in some form native fruits are always served at dinner, and in families comfortably well off chicken also. Beef is less esteemed and vastly less used than with us, as it possesses an unpleasant flavor from a certain native growth on which the steers are nearly always fattened. However, a supply of beef would have been most welcome in Manila any time between July 10th and August 13th, 1898, when Dewey by sea and Aguinaldo on land had the city invested, and the inhabitants as well as the Spanish troops were forced to live

are found in different sections of the city. Among the strange products displayed are bamboo-sticks in long lengths for different mechanical purposes, and short lengths for propagating this wondrously useful plant by slips; monkey-nuts for pony-fodder, pink and very inferior Manila potatoes, great heaps of cocoanuts, luscious mangoes, bananas, guavas, etc., wild peppers, pineapples, ginger, a variety of saps for polishing woods, pearls of unknown origin, dita-bark for malaria, and other medicinal herbs and roots, and no end of bright flowers, among which innumerable

orchids and the sweet blossoms of the ilang-ilang tree are especially delightful. Edible birds'-nests of inferior grades—the better being exported to China—attract the Chinese customers, a certain high-priced variety of water-beetles the mestizoes, and sea-slugs, among other repulsive-looking things, the Tagals.

When monkey flesh is offered it is as a cure for skin disorders, though foreigners occasionally buy it for food and consider it not unpalatable. Only occasionally are locusts in the market, but when they are

cables are made, while the delicate fibers are worked up into cigar-cases and hats, or even a coarse cloth.

But nothing concerns the Filipino's contentment so much as one special article that is neither edible nor potable—betel, which is not only sold in the markets, but in twelve hundred shops throughout the city, and in every tienda, or wayside booth, that springs up. Betel is a slice of betelnut wrapped in a buyo, or betel-pepper, leaf covered with a lime made from oyster-shells. Chewed it is a not unhealthful sto-



Courtesy of Andreane and Reeves

WAYSIDE TIENDA, OR REFRESHMENT-BOOTH, OF THE CHEAPEST STYLE

Near an American camp, or wherever else an honest penny may be turned, tiendas spring up as if by magic

the lower orders fairly scramble for them. Tuba, the freshly gathered sap of the cocoanut-palm, is in as steady demand as milk with us; if the dealer has any left over he can make it into cocoa wine. In the line of curios one sees stuffed bats and lizards and snakeskin canes. Large quantities of the bejuco, or bush-rope, coiled into convenient bundles, are sold. This is a species of rattan growing to a length of three hundred feet or more, and is used on all occasions when with us twine or cordage would be brought into requisition. From its stouter growths rafts and

machie in small amounts, and a peculiarly bracing stimulus in larger ones, although its inordinate use means delirium and perhaps death. In an emergency the natives will work all day on a light breakfast, if their betel supply holds out; but the betel habit thrives among all of them, both sexes, with no more real reason for it than an American gum-chewing girl can give for hers. To foreigners no other common sight is more disgusting than a woman or pretty girl with blood-red saliva drooling over lips and chin, while her jaws keep working on a bit of betel.



A SIDE-STREET NATIVE RESTAURANT

Along the roadside in all the suburbs one or more *tiendas* appear every little distance. On the eve of a *fiesta* or other great occasion hundreds more suddenly spring up and fairly line the main avenues of travel. A few bamboo poles and some matting, with a few minutes' labor, fully meet the architectural require-

ments; and in half an hour everything is ready, the improvised counter displaying, besides vegetables and fruit, cigars, coconuts, lengths of sugar-cane, green corn, rice-balls, betel, and other tempting delicacies, while the stall-keeper, squatting upon her heels in the shadiest corner, chews away at her betel, yet keeping her eyes very wide open for every chance to make a penny sale. The way-side native restaurant found in every part of the city is almost as primitive. Its staples are rice and fruit, a little meat, and some drinks of the nature of root-beer, and for two cents the not overparticular appetite of the native can be abundantly satisfied. To such restaurants the operatives of the cigar-factories flock at noon by thousands. As for the little shops where "vino" and other intoxicants are sold, not to mention a few aristocratic tippling-places in Binondo, they do not readily admit of computation. The open-handedness of the American soldiery had the sad effect of multiplying these places.

NEWSPAPERS AND FIESTAS

BEFORE the American era Manila had been supporting two morning and four evening dailies, all printed in Spanish and with news, several weeks old, clipped bodily from foreign newspapers, though a few brief cablegrams from Hong-Kong preceded Dewey's arrival, and it was a great innovation. The versatility of the boy in blue speedily showed itself in bringing out six English papers, which furnished the news weekly. Military information and "personal mention" naturally had great prominence in them. They were the ventures of enlisted men, though the work on them was done by natives. In July, 1899, the Dominican monks began the publication of a sheet called "*La Libertas*," for the purpose of defending the brotherhood, thus displaying characteristic shrewdness in adapting themselves to changed conditions. About the same time the Archbishop so far forgot himself as to reassume his old role of press censor and threaten to excommunicate the owners of Spanish newspapers printing any announcement of

Protestant or Masonic meetings, whereupon an American paper warned him that he ran the risk of being bundled out of the island, like any other disturber of the peace, should he incite religious animosity. His Grace seems to have presumed overmuch on his standing with the military governor, whose almost daily counselor he is said to have been for months.

A Tagalog journal was once published in the Philippines, though Aguinaldo's itinerant organ was from "state considerations" issued in Spanish. A close observer years ago advanced the opinion that a cheap paper in the native language might be made very successful, the Tagals being eager readers of everything that offers in their own language, from details of chivalry down to quack advertisements. He thought it should contain history, travels and explanations of common natural phenomena, discoveries and inventions, with a liberal proportion of stories, riddles, poems, and advice on medical and agricultural subjects. Possibly the wide-awake boy is now learning

the case on a country newspaper in America who will develop this suggestion, and prove that even in the Far East the pen is mightier than the sword.

Infantile as the Manila mind is in respect to the mental pabulum and pleasure known to the Anglo-Saxon as news, it has been exercised to robustness on holidays, fiestas, cock-fights and other amusements. It has had to recognize ninety-nine holidays a year, besides Sundays, or one hundred and fifty-one in all. The patron saint of all Manila is St. Francis the Tearful, a certain image of whom once wept copiously for three hours when Manila was in danger, and whose festal day is indeed a high day, whereon the Archbishop and a tiny regiment of helpers in full

and the effect was most picturesque. There would be a line of marchers, men, women and children, walking in single file on each side of the street, every one with a lighted candle in his hand. At intervals, in the middle of the road, would come images of the Savior, the Virgin and the saints, borne upon the shoulders of from twelve to thirty men, and surrounded by priests, with a band of music in advance. Some of the images were covered with diamonds and other precious stones, said to be enormously valuable. In these cases there was always a guard of soldiers with fixed bayonets about the image. Often there would be thousands of people walking in these processions, and all the while it was moving tens of



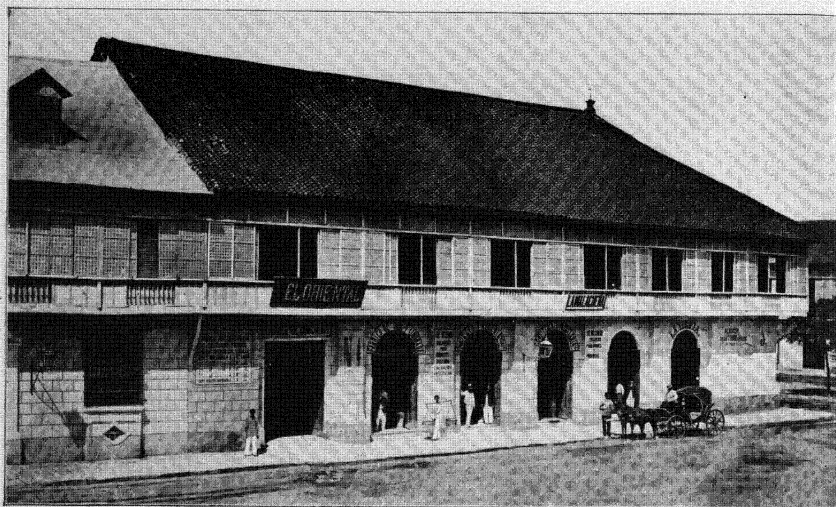
Courtesy of Andrese and Reeves

THREADING A MOUNTAIN ROAD IN CENTRAL LUZON

canonicals are in due evidence at the cathedral over in the walled city, the beginning and the ending point for the immense procession in which soldiers, civilians and dignitaries of all grades formerly took part. Each pueblo also has a tutelary saint of its own, and on that saint's day the whole populace give themselves over, as on all the great holidays of the church, to music, cock-fighting, processions and fireworks, as the sole relief from a lot of dreary toil.

In Spanish times the native loved to prolong his fiesta from Sunday to Sunday whenever he could. "Almost all the processions," writes Wallace Cumming in the *Century Magazine*, "took place at night,

thousands of rockets and bombs would be fired. These rockets and bombs are home-made. . . . They cost a mere trifle, but make a great noise, and no fiesta is complete without plenty of them. The most curious procession is participated in only by natives and the poorer mestizoes. It takes place, if I remember rightly, during Holy Week, and is a high solemnity. Every one walking in the procession is robed in his grave-clothes. The garment is a long, loose gray robe with a hood, and it comes to the ground. The effect is very strange, and as the people go they repeat continually these words, 'Santa Maria, Madre de Dios, ora pro nobis!' It may seem very



CAFE AND CHOCOLATE-FACTORY IN BINONDO, MANILA

strange that grave-clothes are provided before they are needed; but in Manila they are considered a prime necessity, and every native owns these clothes, even if he is bare of all others."

Since the Americans came the spirit seems already fading out of these ancient anniversaries, and likely enough Washington's Birthday, Fourth of July and Labor Day will outshine them all eventually. Of course, there will be special secular holidays from time to time, more of them than ever, and occasionally rivaling or surpassing the pageantry of the fiesta week in January, 1895, when the Royal Exposition of the

Philippines was opened with an address by Captain-General Blanco; but the boy king of Spain will not live long enough to see his birthday celebrated again by eight or nine million subjects in the Far East. Happily, in the Philippines, as the world over, all humanity may meet on common ground in keeping Christmas, and yet the midnight mass in the big cathedral, with its long prelude of organ music and orchestral accompaniments of polkas, jigs and minuets, while everybody promenades around the great building talking, smiling and bowing, cannot but seem in strange setting to the American.

OPERAS AND GARROTINGS

MANILA, when itself, goes wild over the occasional visits of foreign opera troupes, minstrel shows, and the like, which always receive a welcome equalling what the circus gets from the small boy in America, and are sure to carry away bags of money. When they steam away to Hong-Kong or Singapore the city falls contentedly back on home talent, and even with it the theater often has a full house. Theater etiquette is far from rigid. Smoking is indulged at pleasure, and during the intermissions anybody who chooses may wander about behind the scenes, while the drop-curtain is as likely as not to be covered with advertisements—unconscionable claims for this or that make of pills, hats or carriages. On one point

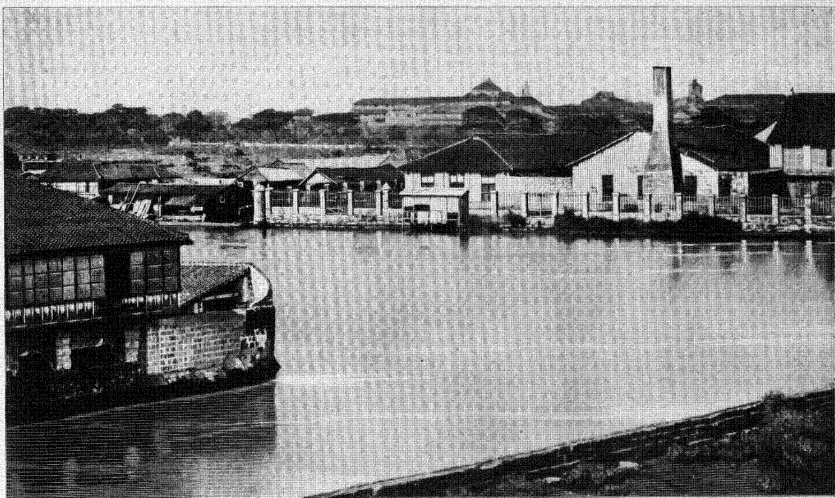
the management's care is unrelaxing, and that is in guarding against fire. In the dry season it is a customary thing to see two firemen stationed in front of the main entrance, with hose in hand ready to drown out the first dangerous spark.

The native theaters go on about the same the year round. They are unroofed, bamboo-fenced and rustic-seated structures haying at the further end from the entrance a covered stage on which dark-skinned performers in native costumes of flying shirt-tails move excitedly about, yet speaking their pieces at second-hand to the prompter. They are paying institutions, notwithstanding a ticket sells at only two, three, or at most five cents.

The spring regatta, a former great event, has been intermitted since 1897. It took place on the Pasig, and was honored by the patronage of the Governor-General, who, attended by his family, official as well as personal, was accustomed to review it from his exquisitely beautiful seat at Malacanan. A mile and a half further east the pony-races of the high-toned English jockey-club were wont to come off, in March, on the club's spacious leased grounds, with a regular ring and huge grand-stand, in the suburb of Santa Mesa; but they, too, have fallen into temporary desuetude, and to that extent curtailed occasion for the inordinate betting that forms the Tagal's one utterly uncontrolled vice. As for bull-fighting, that brutal pastime never really took root in the Philippines.

of people had been assembling for some time, and the guards surrounding the raised platform on which the execution was to take place had as much as they could do to keep it back. People were there on foot and in carriages, all classes of both sexes, young and old, arrayed in their Sunday best.

The garrote may be briefly described as a collar of brass or iron, its front piece opening on a hinge, and part of its back piece capable of being thrust forward under the impulse of a big screw that works through the upright post to which the victim, with his neck inside the metal collar, has been fastened. The screw in question is operated on the same principle as in an ordinary letter-press. When all was ready the executioner would give the screw-handle a complete turn,



CIGARETTE-FACTORY OF AMBROCEROS, ON THE LEFT BANK OF THE PASIG RIVER, NEAR THE WALLED CITY

The execution of criminals under Spanish law was by garroting in public. Fiesta-loving Manila made the most of such occasions, thousands upon thousands turning out to see a poor wretch die. The fatal procession would move from the jail about sunrise—cavalry, priests on foot or in carriages, a functionary wearing an apron and carrying the sacred banner of the church embroidered in black and gold, the prison officials, and in an open caromata within a marching square of soldiery the condemned man, with a priest seated on each side exhorting or comforting him; then the executioner, walking by himself, and finally some more infantry with fixed bayonets. A crowd

and the moving back piece would be pushed forward against the victim's spine, at the base of the neck, with such force as to snap the spinal cord and produce instantaneous death. The more finished instruments had a stout pin in the back piece to pierce the spine, and cause death without crushing the corpse so much. The Manila executioners were always pardoned criminals, holding their lives on condition of breaking the necks of others, and they were better paid than forty-nine teachers out of every fifty that were carried by the Department of Education.

The platform scenes were thoroughly dramatic. The little company of priests would all ascend the



Courtesy of Andreane and Reeves

A WALLED CANAL IN BINONDO, MANILA

The boats (cascos) have coverings of bamboo wickerwork almost as light as matting

the beautiful Luneta, while the jammed thousands of spectators craned their necks to see, the bands played their sweetest, and like tigresses lapping blood bejeweled Spanish ladies stood up in their carriages and waved their handkerchiefs in a rapture of triumph,

in honor of Old Castile. But why go over the revolting story in detail? The blood most perfidiously shed there of "the Tagal martyr," Dr. Jose Rizal, a native graduate of the University of Manila, and a man of distinguished attainments in literature and science, with no crime to answer for except the heaven-gifted one of hating the sanctimonious extortion and cruel injustice from which his helpless people were suffering, won for the insurgent cause hosts of new friends, and some believe sealed on that December morning, in 1896, the death-warrant of Spanish rule, whether with or without Dewey in the later account. His widow, a tal-

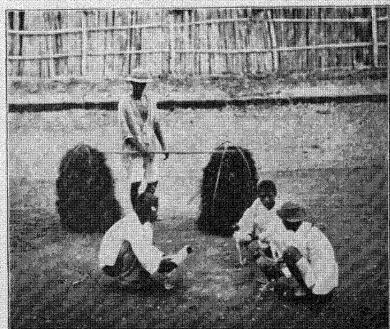
ented young Irishwoman of heroic mold, who had asked and received permission to marry him four hours before, at once became another Joan of Arc among the insurgents. In June, 1899, she received an appointment as teacher under the Americans.

THE SPORT OF COCK-FIGHTING

COCK-FIGHTING, whence the Spanish administration derived a snug revenue, is no longer a licensed sport, and rather skulks where it used to parade. The gallerias, or cock-pits, in and about Manila once counted up over a hundred in number, some of them capable of holding from eight to ten thousand people each. All are found in cheaply built bamboo inclosures, with thatched roofs sewed on above, the better appointed ones open at the sides, and furnished with tier upon tier of rude seats surrounding the sawdust ring in the center. The cocking-main in Spanish times came off every Sunday afternoon, and commonly on Thursdays also. The laws regulating them had a hundred clauses and were very strict. Each gallera was farmed out by the government, the licensee nearly always being some thrifty Chinaman who, besides his money, possessed influence in the proper quarter. On the outside native women crowded close up to the entrance, but did not go in. They were there to sell their dark and greasy edibles, and did a land-office business at it. From within came the frequent shouts and the applause, but quarreling was of the rarest. Cheating in betting is practically unknown at a cock-fight, and under the prevailing intensity of the hour would be sure to cost the offender his life. When the show was over, the successful betters, some of them literally weighed down with their earnings in Mexican silver

dollars, would go off in triumph in their own or hired caromatas, while the losers footed it home through the dust, not in the least crestfallen, but day-dreaming still of future fortunes to be won. It is on record that \$100,000 have changed hands at a single main.

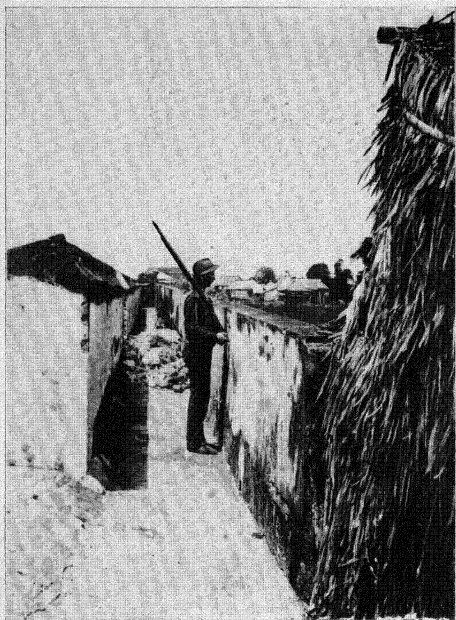
Whether the Spaniard learned cock-fighting from the Tagal, or the Tagal from the Spaniard, is a mooted question. Each indulged in it with the greatest abandon, but the Spaniard went about it with rather more formality. "Give him his own way."



AMATEUR COCK-FIGHTING

observes Cutcliffe Hyne in the Buffalo News, "and he will grease the head of his fighting-cock to prevent the opposing fowl getting a grip, or he will cheerfully poison its spurs, or will even rub them with garlic, in the pious hope of raising a swelling wherever they scratch. In the contest that I witnessed one Sunday the precautionary operations to prevent such knavery were conducted with gravity and care. One man took each fowl in turn by legs and breast. Another held its lower jaw between his thumb and first finger. Another, the umpire, sponged its head and neck carefully over, first with alcohol and then with water, and then dried

it most delicately with a fair white towel. Meanwhile the din in the place increased. A small pit, it had room for three hundred people, but six hundred had made up their minds to get in, and were doing so. The army was largely represented in the audience, and so was cigarette smoke, and likewise children. The two semicircles of green seats close up to the pit were occupied by five seniors, who, one could see, felt



SENTRY DUTY ON THE OLD WALL.

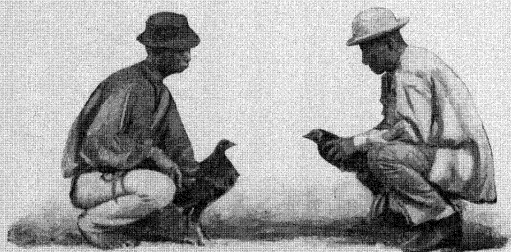
The double parapet here shown is on east wall, looking toward the interior

themselves to be the envy of all beholders. Suddenly the door to the street was shut, and the business of the morning began.

"Two light-speckled birds came on first. Each in turn was slung in a handkerchief, so that it could not escape, and after weighing at the scale, the weight was publicly announced. Then with a lemon the umpire tested the spurs of each for any poison, stabbing the fruit well home, and afterward wiping the spurs with the embroidered towel; and next the birds were deposited on the floor of the pit behind the gates, whereupon the bipeds without feathers got out. The game-cocks stepped round the gates into the open, the atten-

dants closing the gates from the outside. The birds were curiously alike, the feathers of both colored with the same small, light gray speckles. The head of each had been trimmed clear of all trace of combs and wattles till the poor fowls looked as if they were wearing tight scarlet cowls. All round the roof of the tail, both above and beneath, the smaller feathers had been plucked away, and the bare skin rubbed till

it was purple-red and callous with the daily application of salt. From where I sat the birds matched one another like two beans. They advanced, like feathered heroes, pecked at each other, stabbed, beat with their wings and jumped over one another. Two or three feathers fluttered out, and then they were at it again, beak and spur for all they were worth. The voices of the watching crowd had died away in silence, and the birds fought in silence also. It was only when they stood together in a close rally that the excite-

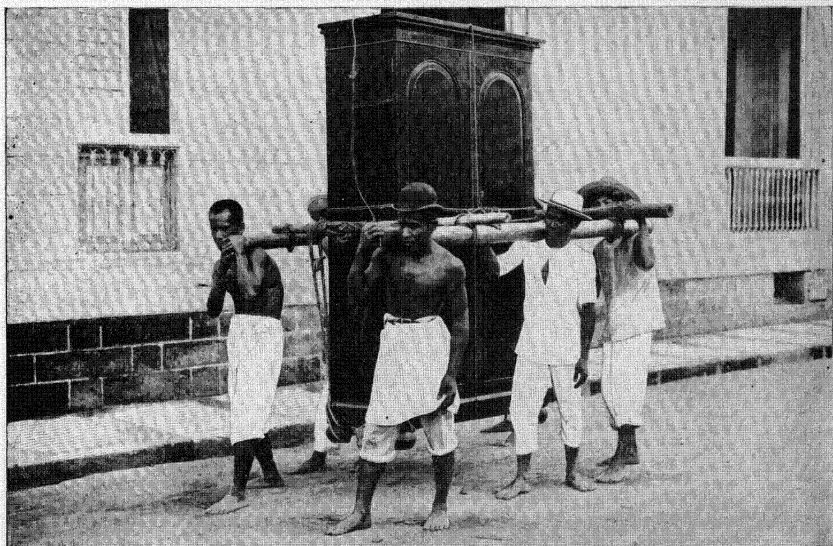


AN IMPROVISED COCK-FIGHT

ment got too keen to be held in check and broke out for just a few moments in shouts and noisy bets.

"The spur work was so quick that one could hardly see it. A little blood showed upon the feathers, not much; but as the main went on—it lasted twenty minutes—the birds got so staggered that first one and then the other kept on sparring for wind. For the last few minutes the plucky birds reeled back on their tails as they faced one another, and every blow was a knock-down. At last one cock staggered off to the side of the inclosure and put its cropped red poll between the green palings. The audience froze into silence. The five senors on the green seats beside the pit pointed to the bird with wise fingers, discussed

the situation with cold learning, and gave an order. The two attendants went into the pit, and each took up a bird and put it behind one of the gates, as at first. They stepped quickly down, and the speckled game-cocks staggered out into the middle of the pit. But the bird which had thrown up the sponge before lurched off to the green palings again and thrust its pathetic head through, a full acknowledgment of defeat. The other fowl took a brace on himself, hitched up his dragged tail, thrust out his meager chest, raised his scarlet head aloft, and crowed in victory." An American cannot enter fully into Manila's passion for this sport. Men have risen from death-beds and soldiers shirked a watch to see a cock-fight.



MOVING-DAY IN MANILA—METHOD OF HANDLING FURNITURE FOR ANY DISTANCE LESS THAN FOUR MILES

ALONG THE STREETS OF MANILA

THE fact that Manila is in perhaps the worst earthquake region of the Philippines accounts for some striking peculiarities in its building styles, and which, in fact, are carefully prescribed by law. Except in the exclusively native quarter of Tondo the dwellings are two-storied, stone or brick below and wood above. The living apartments of the family are always in the upper story. The red tile roofs so much fancied by the Spaniards have been largely superseded within the last twenty years by tin or

galvanized iron, and to a limited extent by shingles. If the roof is tiled the ceiling must be of plank strong enough to withstand its crash and weight in an earthquake. For coolness a layer of nipa-palm such as the natives use in thatching is often placed on top of the roof. No plastering is allowed on walls or ceiling. Cloth is used instead. Great sliding windows of concha-shells characterize the dwellings universally.

Manila on wheels makes an equally quaint impression on the stranger. The city can probably turn out

double the number of vehicles that any other of its size in the world can. To keep a carriage signifies nothing socially, for about everybody has one, except the leper or other beggars. Stylish landaus and victorias, four-wheeled calesas and two-wheeled caromatas, crowd the Escolta and the Bridge of Spain continually, except at siesta-time. Besides the private vehicles there are thousands more for hire, principally one-horse, two-wheeled affairs. Of these the *quelis* is closed and has a door behind, with seats for four persons, while the caromata, the "native cart" so frequently mentioned in the newspapers, is the only light vehicle known throughout nine tenths of the Philippines. Built for use upon rough roads and

The wiry little equines used everywhere for pleasure driving, never for heavy draft of any kind, are often called Philippine ponies. But there is nothing of the pony in their build. They are the dwarfed yet shapely descendants of horses brought from Mexico; and though only averaging somewhere about eleven hands—barely four feet—high, are possessed of wonderful endurance and great speed, as was evidenced by the record of 2:10 one of them made at Santa Mesa, under a jockey weighing one hundred and fifty pounds. For months after American occupation pony caromata-trains formed the regularly organized transportation and ambulance service, and during the wet season five hundred pounds was the maximum

load for the strongest animals. The horses of larger breed are comparatively scarce, and till lately the mares were excluded from Manila altogether. In the summer of 1899 General Otis made requisition for quite a number of cavalry-horses, and they were sent him from San Francisco, as the native horses did not seem to meet the army requirements. In Manila a good young horse with harness and new caromata will bring about \$80, or with a nice landau about \$20 more.

The crowds which throng the sidewalks of Binondo exhibit all colors, from the blonde



OUT FOR AN EVENING DRIVE

A Tagal family in their caromata, behind one of the tough and wiry Philippine ponies

ungraded streets, it is likely to be very strong, but when surmounted by a shabby, swaying top, is the reverse of handsome. Sometimes a whole Tagal family crowds into one, behind a bony steed, harnessed with rope or bejuco, and the animal is much belabored when he balks in climbing a tidal-creek bridge, but finally he makes it amid a storm of Spanish oaths and a little help from three or four native policemen. Everything on wheels takes to the left instead of the right, as with us, and everything is driven with utter recklessness. "Three or four turnouts will come tearing down the road abreast, full tilt, clearing the road, running over boys, killing dogs and roosters, and making one's hair stand on end," is the rattling way one diarist puts it.

Scandinavian to the darkest native with palpable infusion of Papuan or negrito blood. A full black is as rare a sight in Manila as in Sitka, Alaska. The colored troops of the Twenty-fourth and Twenty-fifth United States Infantry were great curiosities when they first arrived, and from their stature and martial bearing they made a deep impression. The costumes and the tongues are equally varied. In the walled city and along the Escolta and in such suburbs as Quiapo and San Miguel it is Spanish that chiefly greets the ear. But English is gaining on it rapidly. The native servants quickly pick up enough foreign words and phrases to enable them to discharge their simple duties with satisfaction to their superiors; but among themselves they gabble exclusively in Tagal,

and in Tondo one hears nothing else. Mingling with the countless native costumes are the light tropic uniforms or dear old army blue of the American soldiers, the somber garb of the priests, the European make-up of the Spaniards, the blouse and coiled queue of the Chinaman, and the cool, high-buttoned suit of white drilling that the Britisher wears everywhere in the Orient.

Bright and pretty in effect are the national costumes of the Philippine women, of whom the great majority belong to the working classes, and walk in laughing, chattering pairs or groups with head thrown back and figure rigidly upright, as if still carrying their water-jars or baskets of family washing on their heads. They have a singular way of swinging their arms behind them as they walk, and of dragging their bare, brown feet in a semi-shuffle, to keep their chinilla, or heelless slipper, from dropping off, as it slaps the ground resoundingly at every step. Their long and glossy black hair is commonly worn loose, even on the street, because so much more comfortable that way than when elaborately done up; and it is forever undergoing the washing or combing process, and rarely begins to streak with gray till the wearer reaches the age of at least fifty. While among the foreign residents a predisposition to baldness prevails, among the natives of either sex hardly a trace of it can be detected. The women dress their hair frequently with cocoanut-oil, which is supposed to possess remarkable cleansing and tonic properties, though, judged by an American's sense of smell, this might be pronounced a rank proposition. Two women meeting in the street, and pausing for a bit of gossip, will instantly produce their combs, if their hair happens to be down, and set vigorously to work unraveling each her respective tresses, regardless of the passers-by, and will continue the process as long as the conversation lasts. Or a fruit-girl, waiting for a customer to make selection from her wares, will promptly seize the opportunity, while her head is unburdened, to go through the same performance.

The squatting posture of the fruit-women and flower-girls strikes an American as very odd. Other female squatters, as well as trooping urchins, in the good old Spanish times sold fifty-cent and one-dollar government lottery-tickets on the streets by thousands; but their occupation was gone as soon as the Americans appeared. Not so with the Chinese barbers, carrying around a chair, a pair of scissors and a razor wherever they go, and stopping any place to oblige a customer with a shave or a hair-cut; nor with the Chinese ear-cleaners, who, with their little scoop, perform their office for a cent or two in the same itinerant fashion. Mongrel curs, only less voracious



Courtesy of Andreas and Reeves

FILIPINA MAIDENS WITH LOTTERY TICKETS FOR SALE

The squatting posture is a favorite one among the Filipinos universally

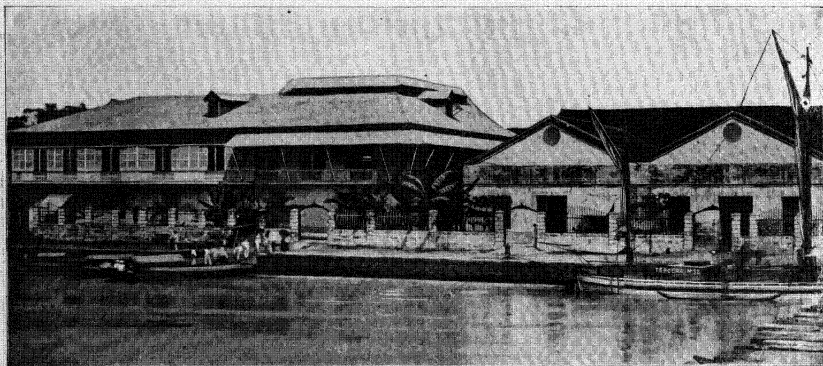
than an Eskimo dog on the Klondike, are always running around the streets, and there is this to be said, that they proved a great comfort to the Chinese inner man when the city was straitly shut up before the surrender. The "chow-dog" of the Hong-Kong variety went to the boiling-pot some time before.

Filipino boys—the natives all look like boys till their daughters are old enough to marry—hawk over town the house-snakes they have managed to catch, the repulsive-looking, harmless creatures being curled around a bamboo pole, to which their heads are tied. Instead of delivery-wagons, either four or six of the little brown men fairly trot through the streets, carry-

ing an organ or some heavy piece of furniture, each piece balanced on their shoulders by a couple of cross-sticks, and handled as tenderly as if it were a baby. Conspicuous above all other pedestrians, however, are the Chinese grass-cutters, the Tagal milk and vegetable venders, water-carriers and carriers of what not else, who amble along with their great earthen jars or crates suspended from either end of a bamboo shoulder-yoke. These latter are everywhere, and at their presence basket-carrying ceases to be.

Everybody smokes, from the boy, and the girl too, of twelve years up, and between times the natives

chew betel. Occasionally one goes by with an unlighted cigar in his mouth, where it is gradually dissolving into a pulp. This is called a dry smoke. Puffing away at a dainty cigarette a grand senorita may occasionally be seen in her elegant carriage rolling along the Escolta. On the tram-car, as the conductor hands you your change and receipt-slip, you must look out that the ashes from the burnt end of his cigar do not drop in your face. At the same time, if you wish to borrow a cigar, as well as a light, from your next neighbor on the car, this can be done without violating customary proprieties in the slightest.



WAREHOUSES ON THE PASIG OF SMITH, BELL & CO., A LEADING BRITISH HOUSE

The manager of this large business expressed gratified astonishment that the American volunteers did not loot the city

FOREIGNERS' LIFE IN MANILA

IT IS easy to exaggerate the dangers to health and the discomforts of living in Manila. While they exist, they do not dominate the situation. With proper precautions serious sickness is no more inevitable there than in most other places, and there is abundance of testimony to the effect that Manila is by no means a disagreeable place of residence, especially after the foreigner gets far enough along to accept the earthquakes and typhoons as a matter of course, and laugh at the fears of the newly-arrived. Malarial fever is always easy to pick up, and often hard to shake off, but there are Europeans in Manila who have always managed to keep clear of it. Professor Worcester tells of an old Spanish resident he met there in 1893, who boasted that he had not known a day's sickness in thirty-nine years. General Greene attributes the unexpectedly small sick-list of the first American brigades to "freedom from alcohol, sleeping above the ground and boiling the water." It is a

thousand pities the exemption first named could not be enforced when the soldiers got into the city, and to a degree sullied their otherwise model record.

Perhaps no better presentation of the case has been made than that by our ex-minister to Siam, Honorable John Barrett, in Harper's Weekly: "The key to endurance of heat and enjoyment of life in the tropics is contained in the following formula, deduced from several years' residence on the fourteenth parallel: Rise early, bathe in warm water, and enjoy the cool of the morning; take a very light breakfast; work under a punka (large overhead fan), and do not venture into the heat of the sun without a proper pith hat, helmet or lined umbrella; eat a fair lunch, or tiffin, at noon, and follow it with a siesta for an hour; continue work up to half-past four in the afternoon; bathe again, and go out immediately for exercise at tennis, golf, polo, boating, shooting, cycling, riding, walking, or whatever will limber one up and

create healthy perspiration—drive, if nothing better is feasible; repair to the club, but limit ‘stingahs’ (whiskies and sodas) to two; bathe again and dine heartily, but not heavily, at eight, with as limited amount of drinks as possible. Keep the bowels regular. If dining alone, retire about ten; if out, be excused at eleven, and in either case sleep, without worry, in stockings or a pair of light flannel pajamas and an abdomen-belt, under a mosquito-netting.”

The foregoing is essentially the regulation routine in Manila of an American or European engaged in business pursuits, though sometimes he may have to work an hour or two later than half-past four in the afternoon, as even the banks keep open till five o'clock. Outdoor recreations, it must be understood, are impossible during the most of the year, except before nine o'clock in the morning or after five in the afternoon. The siesta may last anywhere from one to three hours. The greater the heat the longer does Manila sleep under the glare of the tropical sun, its streets deserted, its fashionable stores, its offices and warehouses closed—all its activities suspended as at midnight. In attempting to dispense with the siesta it is not possible that American energy overshoots the mark, by denying what in tropical climes is a real demand of exhausted nature?

Until 1792 no other European nationality than Spanish was allowed to settle in Manila. For many years the leading foreign interests in Manila have been in British hands, especially as to the banking business; and the English club of scarcely one hundred members is famous for its intellectual and social

qualities, as well as its admirable appointments. Its club-house has a library of several thousand volumes, a reading-room where numerous English and American periodicals may be devoured by the full-stomached merchant or his homesick clerk, a billiard-room and bar-room, guest-rooms, bath-rooms, and a dining and dancing hall that leaves nothing to be desired. Its latch-string is always out for any lone, lorn Anglo-American who can bring the proper credentials, and while

its public functions are not frequent, they are so elegant as to be eagerly attended by Manila's bon ton. The club-house is always located somewhere in the suburbs, two or three miles from Binondo, and with the same set of servants another establishment is maintained in the heart of the business section, where tiffin is served, the latest gossip discussed, and siesta snoozed out. The suburban club-house knows only the early morning meal and the eight-o'clock dinner.

Each of the other European nationalities has its club or some similar organization. The German club ranks next to the British in importance, and possibly surpasses it in membership. Speaking of these matters, the saying goes in the Far East that if an Englishman, a Spaniard and an American were to be cast upon a desert island, the first would organize a club, the second build a church, and the third start a newspaper. The monotony of life—the great drawback, next to the heat—is not materially relieved by the frequent holidays; eight solid hours on Sundays and holidays are commonly spent in “lying off” in thin pajamas—reading, smoking and card-playing, varied



FULL-BLOODED NATIVE FRUIT-GIRL

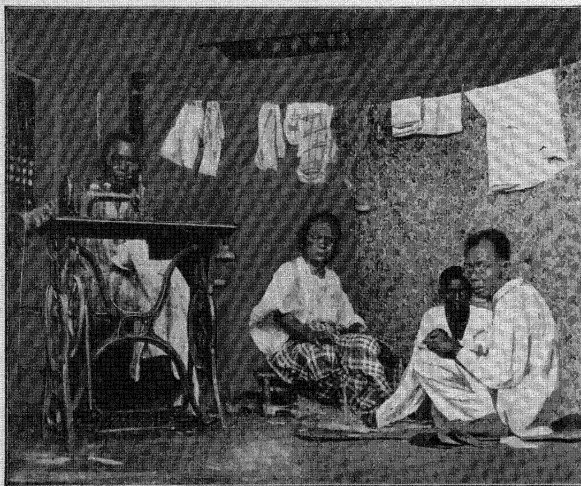
with chat and jest, and possibly writing to the home folks thousands and thousands of miles away.

Not all can resist the temptations to evil in a life like this. There is some intemperance, and more of immorality. Among the natives many unions are entered into under the old Tagal customs, without the sanction of a religious ceremony, and this practice naturally facilitates irregular connections with foreigners. From the native point of view a present of money to a girl's parents suffices to constitute her the wife, for the time being, of Senor Blank, who installs her in an inexpensive establishment in some native quarter. When this kind of a life comes to an end, as it nearly always does in a year or two, Senor Blank

ants, cockroaches, or other vermin, but they have air, and plenty of it, room and freedom, with bathing and lounging facilities in abundance. They generally permit the indulgence of a swim before breakfast, or a moon or star lighted drive after dinner, if either is desired. The cost is surprisingly light, considering the comfort and independence of it all. A valet, or personal attendant, considers himself fairly paid at \$4.50 a month. So does the cook, while the other servants get less. A nine or ten room house, favorably situated, with running water in it, and garden and stable attached, will come within \$180 a year. A hundred-dollar investment secures a stylish turnout for the road, everything complete, horse, carriage and

harness. One dollar a day in American currency, or say two of the Mexican silver dollars that form "the standard" in the Far East, will enable a man to live like a fighting-cock, and a very few dollars more per month to take his full share in the social enjoyments going on around him.

In the better class of retail trade the Far East system has prevailed of signing a due-bill styled a *chit* when making a purchase, instead of paying cash down. It is an easy, light-hearted way of contracting the debt habit, which keeps many a poor spendthrift fellow weighed down until life becomes a waking nightmare. The "*chit*" collectors, when they come round at the end of the month, sometimes bring

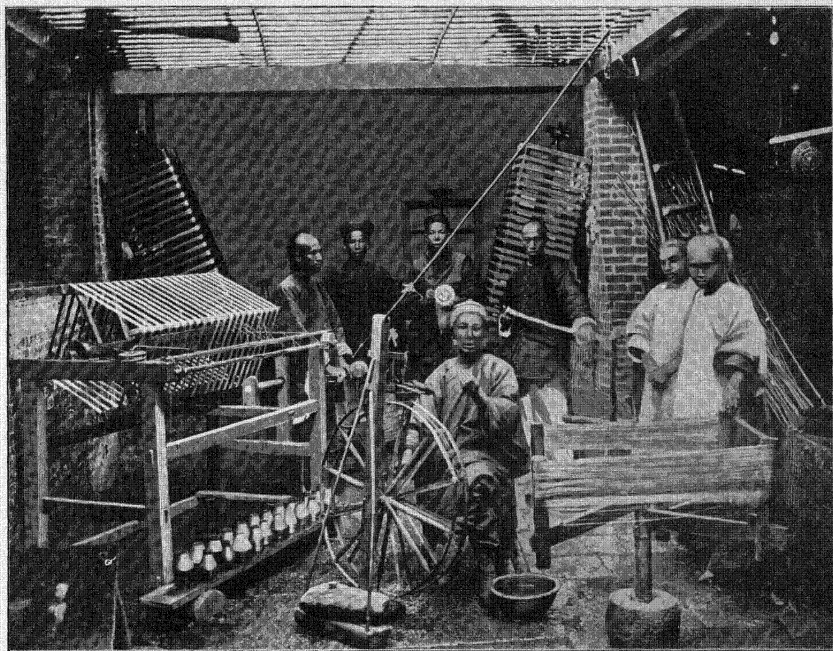


NATIVE TAILOR-SHOP, MANILA

is often liberal enough to settle a trifling annuity upon her, in which case she becomes an especial "catch" among her own people, though even without it she seldom has difficulty in finding a permanent mate, who simply requires fidelity in the future.

Occasionally a business foreigner gets an economical fit, and lives for awhile at his store or office. But the vast majority set up housekeeping—two, three or four clubbing together—somewhere in the suburbs, finding this infinitely preferable to boarding at any hotel, or with some old Spanish family for almost nothing. The American officers in Manila quickly learned a similar lesson. The suburban bungalows may abound in rats, lizards, caterpillars, house-snakes,

merely a sack for carrying their accumulation of Mexican dollars, but at other times have along some trusty native propelling a wheelbarrow for it. In many other things besides the use of "*chits*" the foreign merchant and his lowest clerk meet on the same level. After office hours business talk is tabooed, familiar social intercourse takes its place, and the merest underling will go driving on the Malecon and Luneta behind a team and carriage of his own, and possibly such as will outshine and pass those of his employer. The day after the departure of the regular mail-steamer was formerly kept as a holiday by the employees of the foreign business houses, but this practice the American war broke up.



WEAVING HEMP AND OTHER FABRICS IN A NATIVE SHOP, MANILA

These do not include pina silk, the fabric that enters so largely into the make-up of the expensive costumes worn by natives

THE SUBURBS OF MANILA

BETWEEN Binondo and the bay lies the district of San Nicolas, with its warehouses, great hemp-presses and semi-native back streets. (See diagram map on next page for locating the various suburbs that are a part of the city of Manila.) North of San Nicolas, stretching a mile along the bay, is Tondo, the home of native fishermen, canoemen and laborers, and composed of thatch-roofed huts, a style of building which in the other pueblos of Manila is now entirely prohibited or much restricted by law. Here Tagal life goes on with little admixture of foreign polish, though the influences represented by Tondo church and convent, islanded among thousands of native huts, called bahays (the illustration on page 39 shows the mode of building, durability being a secondary consideration in the erection), tincture it deeply. It looks like a congested, much overgrown Malay village, which it really is, though lacking, as does

Manila in general, the limitless luxuriance of foliage and shade characteristic of the rural Philippines.

Tondo is low-lying, has no sewers, and the water during half of the year stands in pestilential pools under the houses. In the wet season water rushes all over it from one to three feet deep. It is full of little tide-water creeks and ditches, many of them sickeningly foul of smell, with surroundings to match, as befits a population that lives on anything from fish and rice to stewed grasshoppers. A conflagration here is a dreadful event, the native's bahay burning like a kerosened haystack. On the night of Washington's Birthday, 1899, there was a great fire of undoubted insurgent origin. It began in the Santa Cruz district, and extended to San Nicolas, where several buildings were blown up to check it; then swept over a large part of Tondo; the burned area in the three districts exceeded a mile square and the

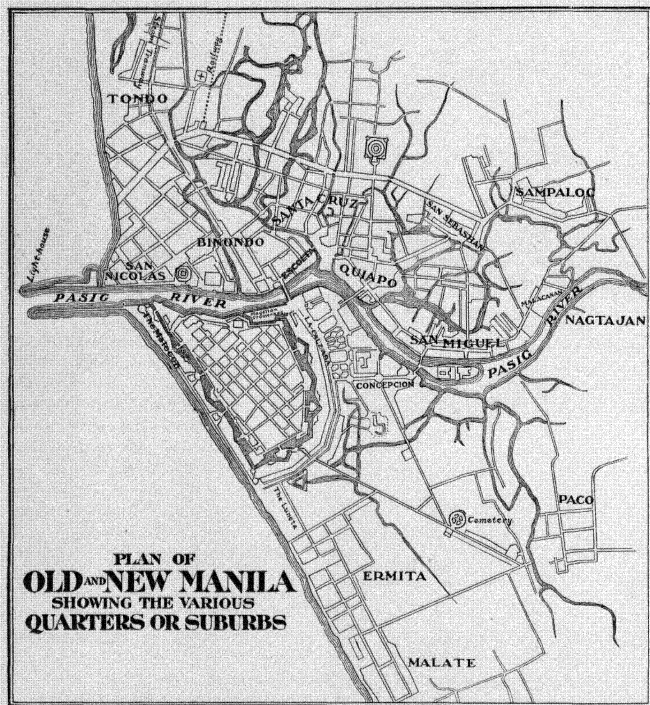
loss more than half a million dollars, and the flames were got under control only by immense effort, to which the British and German residents contributed their full share.

Santa Cruz is northeast and Quiapo east of Binondo. Quiapo fronts on the Pasig, and so does San Miguel, the aristocratic, leaf-embowered residence section east of Quiapo, in which high-bridged canals as much abound as do the amply shaded and well-lighted avenues, and where from the back stairs of his

is the only church edifice in the modern style of architecture in the Philippines. It was fabricated in Europe, and brought over in sections which were put together on the ground. The suburban village of Sampaloc adjoins San Sebastian on the northeast.

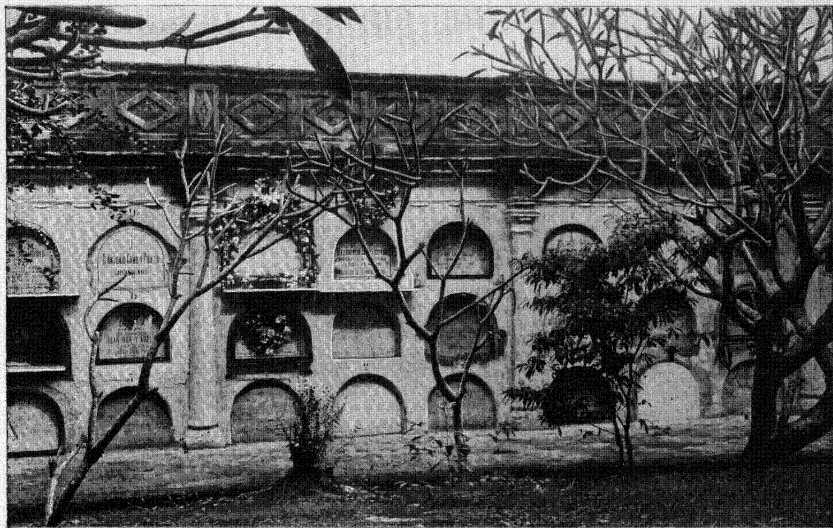
Crossing now to the south bank of the Pasig, the uninteresting district of Concepcion, with its old Spanish barracks and other military buildings, occupies a breadth between the walled city and the river, which here bends to the southeast. Further up the

crooked Pasig, and perhaps five miles from its mouth, is the closely built suburban pueblo of Santa Ana. Equally in the midst of countrified surroundings and approximately two miles southeast of the walled city is a populous and well-to-do semi-native suburb, Paco, whose fiesta is celebrated as next in local fame and brilliancy after that of Manila's own Saint Francis the Tearful. The Spanish cemetery—Manila's Greenwood—is nearer the city by half a mile. Here interments have been made of the Spanish and mestizo dead blessed with friends able to bear the cost for centuries; not, however, amid the greenery of wind-kissed, plotted graves, but in niches built for the



lordly mansion the rich mestizo or foreign merchant steps into his own boat in truly Venetian fashion, and amid the flowery perfumes of his own and neighbors' grounds is rowed by native boatmen whither he will. Beyond San Miguel town and country blend. San Sebastian is north of San Miguel, and Malacanan, with the so-called palace of the American Military Governor, is east of it. The tall-steeped steel and iron church of San Sebastian, with marble facings,

purpose in great walls of stone masonry fifteen or twenty feet thick. Into these niches the coffins are shoved like so many pans of bread into an oven, and there they stay till the seven years are up for which the \$35 rental was paid. Then if a renewal payment is not forthcoming they are drawn out, their lids broken in, and the contents—skull and other bones—are dumped into a big charnel pit near by. To an American or Englishman this charnel pit, where



THE BURIAL WALL IN ARISTOCRATIC PACO CEMETERY, NEAR OLD MANILA

never a shovelful of earth is thrown in, is a revolting testimony to the callous-hearted insensibility of the late dominant race. Yet it should be said the bullring at Paco never became a thoroughly fashionable resort, and for the last several years could hardly be made to pay expenses.

The entire country about Manila consists of rice-swamps, low-lying gardens and bamboo thickets. The suburban roads are largely macadamized. Smooth, level and prettily shaded, they are literally buried out of sight when the rains of July and August come, and a coachman who can then drive his master safely home to the latter's bungalow in the suburbs becomes a treasure. Such emphatically is the region south of the walled city, where American prowess won its first

laurels on Philippine soil; for the first detachments went into camp on the bay shore, some distance below Malate, two miles, and Ermita, one mile, from the citadel walls, up to which they had to work their way. The little stone fortress of San Antonio Abad, which, by prearrangement, received the principal American fire on the day Manila capitulated, stands about two thirds of a mile south of Malate, its walls in the highest tides laved by the waters of the bay. The new English club-house stands on the bay shore considerably nearer Manila. From its broad veranda the English colony, through their spy-glasses, watched the progress of Dewey's May-day battle, and all pronounce it the most thrilling and dramatic spectacle they ever beheld. They gloried in his achievement.

CAVITE AND THE NAVY-YARD

NINE miles below Manila a little peninsula, long and narrow, with such a spindling neck as favors the idea it was once an island, thrusts northward into the bay, sheltering a small and rather shallow piece of water known as Bacoor bay. On this peninsula is situated the only ship-yard in the Philippines, the naval station of Cavite, which, including arsenal, barracks for fifteen hundred men (though the usually Spanish garrison was much less), store-houses and other public buildings, covers about five

hundred acres. The navy-yard has well-equipped shops and ways for light work and vessels of less than one thousand tons, and here were built by native mechanics the trim little gunboats captured by Dewey, as also most of the dozen more that General Otis later bought from Spain for patrolling purposes. But it is capable of little expansion, while the small depth of water precludes the building of dry-docks for large ships or the use of very capacious floating-docks. Cavite, according to the Spanish idea, was strongly

fortified, its stone walls being elaborated at certain points into abundantly gunned little fortresses; such, however, is the destructiveness of modern arms that Dewey had no difficulty in knocking them to pieces.

Cavite is really a double city. New Cavite is situated back of the arsenal, which is at the tip of the peninsula. In bygone days its five or six thousand highly aristocratic inhabitants, comfortably and even elegantly housed, were almost exclusively Spanish—naval officers and their clerks and families, and civilians, many of these latter being engaged in business in Manila and going and coming on the little steamer that used to ply regularly twice a day between the two

doom. No natives except servants were permitted to live in Spanish Cavite, and a strong, high wall was built across the neck of the peninsula capable of defying an army of them.

Old Cavite, a crowded native town half a mile distant, is at the base of Bacoor bay. In common with the whole province of Cavite it has long been a hot-bed of Tagal discontent. The revolt of 1872, craftily fomented by Spanish priests for their own ends, was confined to Cavite province, and it was expiated by the usual blood-letting and wholesale deportations. Aguinaldo was born and brought up and had his little holding of property in this province. After Dewey's



UNITED STATES GOVERNMENT OFFICES, CAVITE

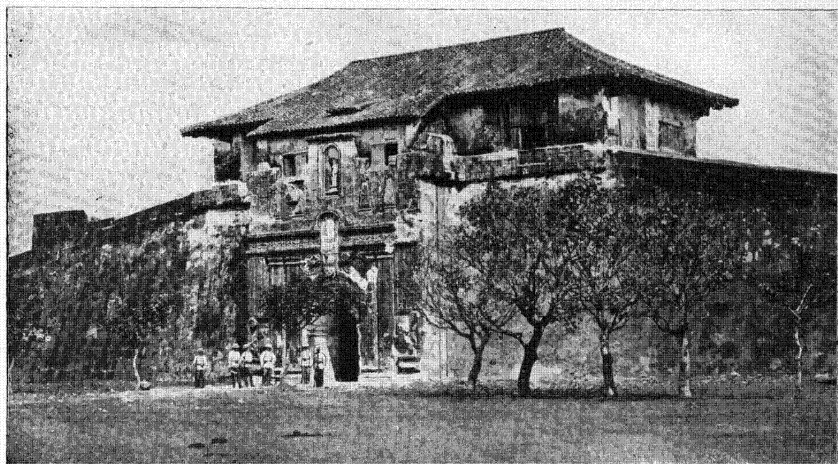
Former residence of the Spanish commandant. The front of this building is shown on page 10

places. The commandant of the navy-yard was a high dignitary, semi-independent of the Governor-General. He commanded the fleet in the Philippines, and he reported direct to the Minister of Marine at Madrid. A cathedral and convent, churches, theater, etc., made Cavite a little metropolis, but still more characteristic are its dungeons, deep in the earth and even extending out under the bay. In these dark caverns, far from the light of day, a long list of real or imagined foes of Spanish rule have been subjected to tortures belonging to the Dark Ages, while on the walls above whole rows of bullet-marks show where and how a multitude of helpless prisoners met their

victory, and the garrison of New Cavite had decamped to Manila, the natives crept in and looted the town like savages. Every house was broken into. The altars of the churches were wrecked; in one of them even the organ was torn to pieces. Pianos were destroyed or ruined. Crypts containing the bones of priests were rifled, and the remains scattered broadcast. Under the altar of one church \$80,000 in coin was dug up. The natives swarmed in, and set up squatter sovereignty in houses they had never before been permitted to gaze upon; the houses of the priests were doubly colonized. They had a lot of Spanish prisoners, and on these—was it much wonder?—they

wreaked a merciless vengeance. Dewey was able to restrict the outrages to some extent, but his force of marines was too small for a regular military occupation. When some two weeks later Aguinaldo reached the scene, brought thither from Hong-Kong in the

Hugh McCulloch, Dewey's dispatch-boat, order was soon measurably restored and the barbarities brought to an end, and Dewey gave him permission to help himself to the Spanish arms and ammunition in the arsenal, which he did and soon put them into use.



GATEWAY OR ENTRANCE THROUGH THE GREAT WALL OF CAVITE

LAGUNA DE BAY AND THE LAKE COUNTRY

THE Pasig river is the outlet for a fresh-water inland lake covering an area of about 350 square miles, and approaching within nine miles of Manila, though by the river's meandering course the distance is more than doubled. The Laguna de Bay (laguna being Spanish for lake) takes its name from the town of Bay on its southern shore. It is of immense advantage to Manila, from the easy water communication it furnishes with an extensive and most productive country in the interior, as well as a bathing and boating stream; furthermore, its proximity creates air-currents that tend to mitigate the city's heat.

Beginning the ascent of the Pasig at the Bridge of Spain, the river-banks are beautifully picturesque and quaint for two miles, or till past the charming villas of San Miguel, the palace and gardens of Malacanan, and Nagtajan, each and all surrounded by palm-trees and other glorious tropical vegetation. Then come the high-pitched roofs of native bahays, built on piles, in clusters gradually growing further and further apart. Some of the houses are waterside tiendas, or places of call and refreshment for the thousands constantly passing on this river thoroughfare: and here

boatmen and fishermen, squatting on their heels or reclining somewhere in the shade, rest during the burning noontide, and eat, drink, smoke, gamble and chatter at their ease. At the water's edge are frequent small bamboo-inclosed duck-ponds, or, further out, fish-weirs freshly and skillfully set; but the sight of women and children here and there on the pebbly river-reaches, engaged at low tide in picking up shell-fish with their toes, is soon left behind. Bare-legged girls wade out into the stream, let their water-jars down, and with burden poised upon the head chat their way homeward.

Toward evening parties of bathers, all ages and both sexes, multiply along the bank, or are already splashing about in the water with light-hearted glee. Great water-buffaloes with wide-spreading horns come singly or several together for the bath that rewards their afternoon toil in the field or on the road. They are attended, if at all, by a Tagal youngster, naked or nearly so, who stands upright on the animal's broad back and guides him by a string attached to a split rattan passed through his nostrils. Boy and buffalo are old cronies, and as the huge creature disappears



Courtesy of Andrea and Reeves

A PASIG RIVER BATHING-PLACE AT QUIAPO, MANILA

in the water his rider also plunges in and swims and dives till the almost equally amphibious taste of both is satisfied. Occasionally from some point or cove women with baskets of family washing on their heads walk unhurriedly away, returning to get ready the evening meal of rice or grain back at their huts. From the lake country there keeps coming an endless procession of *cascos*, *bancas* and rafts, loaded with coconuts, fruit and produce, as also rafts of bamboo lengths and quantities of nipa thatching for houses.

The Laguna de Bay most likely was once a shallow inlet from the sea, from which it has become separated by repeated volcanic deposits. Where it overflows to find its discharge through the lower level that here borders Manila bay is a network of channels forming a kind of delta, on which cluster the populous native town of Pasig and several native villages of large size, including those of Pateros, Tagnig and others. Not many miles away are the hot springs of Los Banos, a health resort for upward of two hundred years. Around here the Dominican and Franciscan orders own great areas of valuable land; the former placed theirs on the market in the fall of 1898 at \$1,700,000.

Many thousands of ducks are raised in the vicinity of Los Banos, the eggs, snugly covered in nests made from the bamboo and rice-paddy leaves, being left to float on the water until they are hatched by the combined heat of the tropical sun and the hot springs.

Santa Cruz, a town of importance on the southeast shore of Laguna de Bay, is in normal times the terminus of the lake-packet coming daily from Manila. Another lake town is Morong, on the rocky peninsula of that name jutting down into the lake from the north. It is the capital of the province of Morong, as Santa Cruz is of Laguna province. North and

east of the lake the country rises abruptly toward the central mountain ranges of the islands, and there the duck and snipe hunter quickly finds himself among jungled thickets and superlatively tropical, spice-perfumed vegetation, though seldom far from some Tagal hamlet snuggling under its leafy cover amid the foothills. Southeastward thirty or forty miles, in the same ranges, abound larger game, including wild boars. The myriad streamlets emptying into Laguna de Bay from all sides greatly extend Manila's garden area, which the lake country really is. From Morong or thereabouts came most of the rock the Spaniards used in building the breakwater, or new harbor, in front of Manila. In this district are iron-mines also, which, about the middle of the eighteenth century, a Spaniard named Salyado, having obtained the necessary concession from the Manila government, undertook to develop with Chinese workmen. He met with success until the church attacked him for employing infidel labor, ruined the enterprise and bankrupted him, since which the mines have remained unworked. The old circular-shaped crater of a submerged volcano rises hundreds of feet from the center of the lake.

THE CHURCH AND ITS ARCHBISHOP

IN THE Philippines church and state have been for ages interjoined and blended in ways and to an extent that almost baffle American comprehension. In the "Administrative Council" of the Governor-General the Archbishop of Manila and the four

bishops were prominent always, dominant often. The church was not only the beacon, guide and mentor in spiritual things, but it took an essential part in civil government. Very largely controlling directly and legally such important affairs as land-holding, rentals,

occupations, taxes, etc., it was likewise the repository of indispensable sanctions pertaining to almost every relation of life, whether individual or corporate.

The Spanish policy, especially in the rural pueblos, was to magnify the office of the parish priest in educational and political functions. The Archbishop of Manila was vice-president and acting head of the Department of Education for the Philippines, and friars were chairmen of the two principal committees.

All public schooling was in the hands or under the supervision of the ecclesiastics. In the many outlying villages the padre was all powerful. A safe-conduct signed by the Archbishop and vised by him would command respect when a similar document from the Governor-General might not be worth the paper it was written on. He was girt about with legal privilege as well as personal sacredness. He was not answerable in anything to the civil magistrate, but only to those set above him in the church. He could neither sue nor be sued. He might be and sometimes was notoriously unworthy, a profligate or a criminal, yet he could not be brought into any court. He was above the courts. At the

same time he was, ex-officio, endowed with valuable public emoluments. The parish priest was the notary whose attestation was necessary to legalize a hundred different documents and all sorts of business transactions. Equally necessary was his attestation to make binding certain kinds of municipal regulations, and to confer a legal status on the proceedings of public bodies and public meetings. Religious intolerance was but one phase of the misguided zeal and

tyranny of the clergy, and it was extreme. No translation of the Bible was allowed to enter the colony. No Protestant church could be built, no Protestant service be held. A place in the little Protestant graveyard near Manila was all that a Christian of dissenting faith could claim.

From the Archbishop down to the poorest priest, those receiving about \$40 a month, all religious functionaries were paid a stated salary by the government,

their fees and perquisites in the most of cases amounting to much more; and there were pensions in the ecclesiastical budget, as well as in the civil and military. The sanctorum tax, that was disbursed directly to the church, amounted to \$800,000 annually; it was only a fraction of the public revenues that the clergy handled in one capacity or another. Foreman's high authority sustains the idea that \$10,000,000 and upward passed through their hands out of a total revenue of about \$17,000,000. Larger allowances were made for transporting the clergy up and down the islands and out from Spain, it is said, than for building sadly needed railroads, while a much larger sum was ap-

propriated to the support of Manila cathedral than for internal improvements and public instruction.

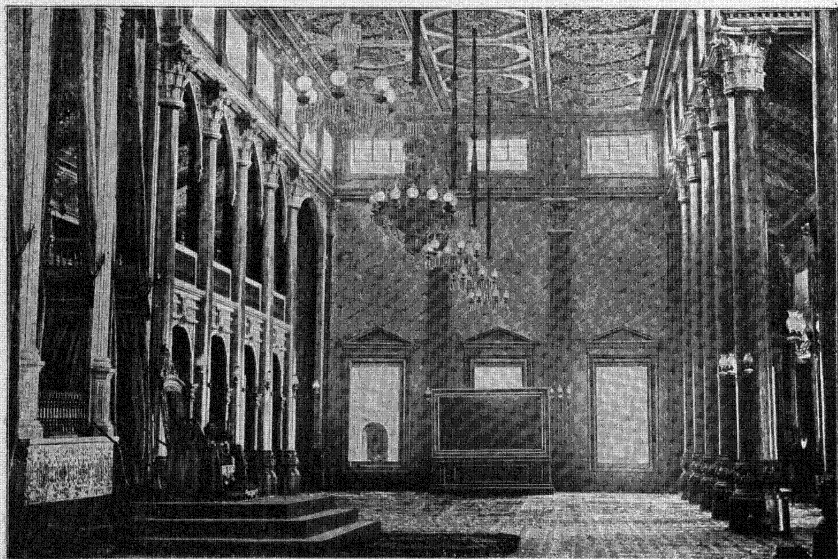
The Archbishop received from the public treasury a salary of \$12,000 a year. He dwelt, and still dwells, in his palace in Old Manila free of either rent or tax. In history the Archbishop often appears in open feud with the Captain-General, and on four different occasions he was for some time the actual head of the state, by the direct appointment or tacit permission



THE ARCHBISHOP OF MANILA

of Madrid. The last four Governor-Generals—Blanco, Polavieja, Rivera and Augustin—all fell short of the present Archbishop's approbation, and the first-named owed his recall directly to clerical influence; for Blanco, in combatting the revolted Filipinos, would not burn, slay and destroy at all as the reverend fathers thought he should, and too seldom for their taste were the instruments of torture brought into use that had been preserved in the convents since the days of the Holy Inquisition. In establishing American authority and introducing American institutions prudence would seem to warrant a thorough sifting of

in the opposite direction, on the Luneta, from all others; when every head was bared at his approach, as he was driven through the streets in a carriage drawn by four white horses, sometimes with outriders and guards; when, if a ship in the bay desired to load or discharge cargo on any religious holiday, including Sunday, he, and not the captain of the port, or the Governor-General, was the dignitary to grant or to withhold permission; when certain special fees were set apart for him at the custom-house every week; and when, on the great public festival of Corpus Christi, as he came abreast of the colors of each regiment,



THRONE-ROOM IN PALACE OF THE ARCHBISHOP, OLD MANILA

The exterior of this edifice is very plain, but within it is richly and elaborately decorated

the counsels tendered by the polished, scholarly and adroit prelate-politician now seated on the episcopal throne at Manila, the same whose pastoral of May 8, 1898, was made up of such calculated bosh as the following: "Christians, defend your faith against heretics who raise an insuperable barrier to immortal souls, enslave the people, abolish crosses from cemeteries, forbid pastors to perform baptism, matrimony or funeral rites, or to administer consolation or grant absolution."

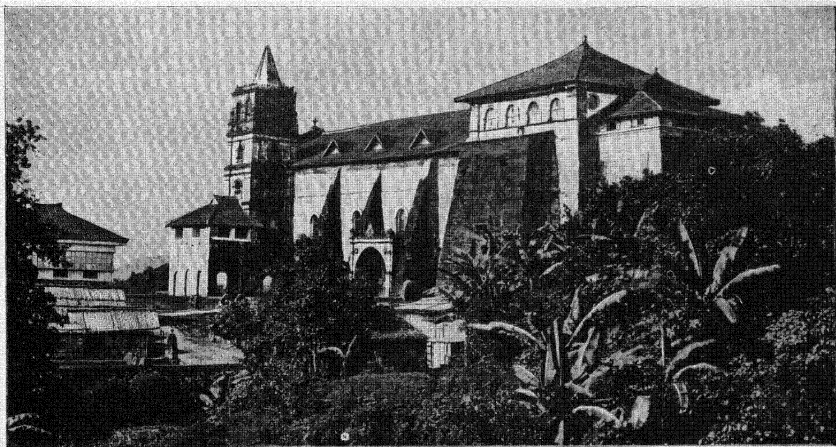
Things are not as they were to the Archbishop when only he and the Governor-General might drive

they would be laid on the ground, and he, descending from his coach of state, would stand upon them and elevate the host, east, south, west and north, and then, re-entering his carriage, go forward to repeat the ceremony at the next regiment.

A few explanations may aid some readers in threading the ecclesiastical mazes. A priest, or padre, is usually found in charge of a parish or congregation, but temporarily may be without charge, or again he may have one or more assistant priests. So long as he holds a charge he is its cura. One who has never taken the additional severer vows of a monk, and

identified himself with one of the monastic fraternities, is a secular priest. Friar is only another name for monk, a member of some one or other of the religious orders. Both by their own rules of community and a decree of the famous Council of Trent, Roman Catholic monks are prohibited from becoming the paid curas of parishes, or, in other words, from holding incumbencies. Nevertheless, ninety-five per cent of the nearly seven hundred Philippine incumbencies are said to have been held by friars. This naturally became a cause of complaint on the part of the native secular priests, mostly mestizoes, and their friends, who protested the friars ought to go back to their monasteries, or else go forth as missionaries, according to their vows, and that it was unfair to

crowd the secular clergy out of nearly all the curacies. "The friars, therefore," remarks Foreman, "determined to nip this native ambition in the bud. In 1872 they instigated a little revolt of the troops at Cavite, and attributed the plot to the native clergy. Four native priests fell victims to the intrigue, and were publicly executed. Then, following up the scheme, native priests were declared incompetent to hold incumbencies. At the same time several of the best families of Manila were banished and despoiled of their property." From such well-to-do Manila families the native secular priests have largely come. Most of them own property and are in comfortable circumstances, but for several years past no native youths have been allowed to study for the priesthood.



CHURCH AND CONVENT OF MAJAJAI, THE COUNTRY TOWN PICTURED ON PAGE 48

Majajai is a typical center of Spanish and monastic influence. It is situated in the sugar and hemp region southeast of Manila.

THE RELIGIOUS ORDERS

THE church ruled the Philippines, through or sometimes in defiance of the Governor-General, and the orders ruled the church. Nor was this originally so gross a violation of the fitness of things as it first seems. The conquest very largely, the civilizing and Christianizing wholly, of the native population were toilsomely and patiently accomplished, so far as accomplished at all, by the members of the orders. It was they who tamed the masses into orderly beings. They were the class that stood next to the people, whose dialect they had spent years in learning. They understood the subject race sym-

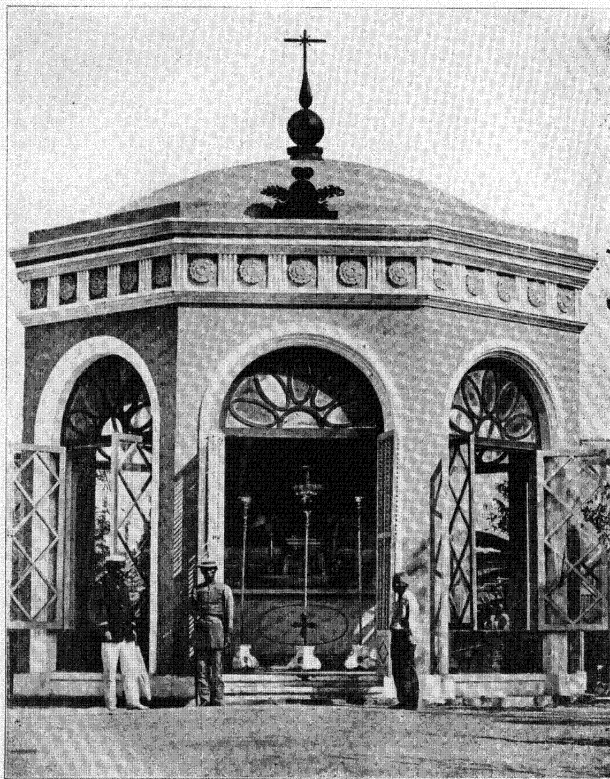
thetically, and this was something the government placholders never attempted to do. Till their greed for corporate wealth swallowed up worthier and kinder motives, they befriended the natives consistently, and helped them in many ways.

The Archbishop and the four bishops who assist him in governing the five dioceses in the islands are appointed by the Pope, and to them the orders are nominally subordinate, subject to the supervision of the Pope, and till lately to the prerogatives of the king of Spain. These prerogatives, together with the appointment of parish priests, and certain other

ecclesiastical functions conferred upon the king by some ancient papal bull, were theoretically exercised by his vice-regent, the Governor-General. But no Governor-General successfully opposed or even long ignored the demands of the friars. One, Bustamente, was murdered in his palace at their instigation, and as his dead body was dragged through the streets of Manila they followed and hooted at it. Another, Solano, they caused to be poisoned. As late as 1892 Despujols had to leave, after serving barely one fourth of his term, because he would not disgrace his office by acts of injustice and cruelty for which they clamored. It was whispered in Manila that \$100,000 were paid in Madrid to secure his cabled recall.

As for the Archbishop, he, too, though usually belonging to one of the orders himself, had many a hard tussle with them. The immediate chief of each order, its so-called provincial, is invariably a shrewd business man and diplomat, and when the provincials determined to have a thing, or to carry any particular measure, they were practically certain to get it. The present Archbishop, as little successful as most of his predecessors in subduing the turbulence and softening the rivalries of the friars, is probably sincere in stating his belief that it would be better, under the changed conditions, for the orders to retire from the Philippines. At all events, such would be a sensible view of the situation; for the friars, as he must see, can be of no further service to the government in dealing with the natives, while their over-reaching and their scandalous wealth and contentions could only bring discredit upon the cause of religion. The problem this question raises is highly important.

The four all-powerful religious corporations have been the Augustinians, Dominicans, Franciscans and Recollects. There were some Jesuits also—in part a learnedly inoffensive, and for the rest a devoted missionary band, under the heel or at least the jealous surveillance of their old enemies, the Dominicans—and a few illiterate Capuchins, besides some Brothers



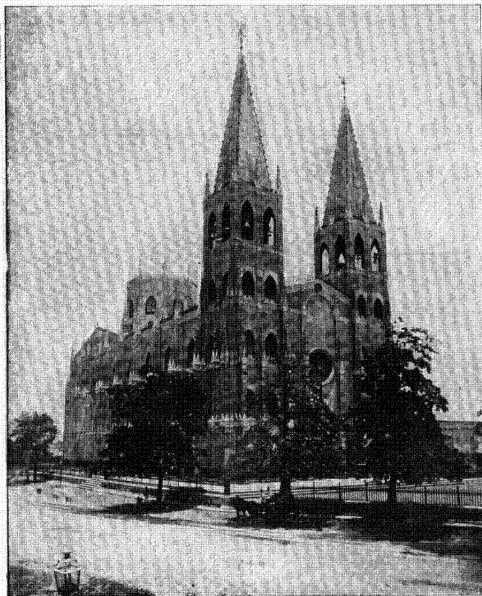
A VENERATED SHRINE, OR CHAPEL, IN CAVITE.
Photographed shortly before the Spaniards were driven out

of St. Vincent de Paul, whose schools and hospitals are a truly beneficent work. A lately published Catholic estimate asserts the spiritual charges thus:

Augustinians.....	2,082,131 souls	Dominicans.....	639,851 souls
Recollects.....	1,175,156 souls	Jesuits.....	213,065 souls
Franciscans.....	1,010,753 souls	Secular clergy.....	967,294 souls
Total	6,148,250 souls		

It is stated there were about 3,000 members of the monastic orders on the ground at the beginning of 1898. Excepting one wing of the masterful Dominicans (wealthy and powerful far beyond the numerical

doing their life's work and dying in the distant colony. The customary program was a few years in some monastery of Old Manila, in order to complete their studies, and in particular to learn the special dialect of the district they were to be sent to. In the pastoral relation some gave themselves faithfully to their professional duties, but the majority were greatly concerned in political matters, so much so as oftentimes to run before they were sent, and this notwithstanding the government was always eager to strengthen its position and swell its revenues through their co-operation. They were commonly very hospitable to the occasional tourist, perhaps indulging in downright jolliness as a relief to their monotonous life. As a class the glory and enrichment of their order has been a cherished motive that seemingly outweighed every other. A late United States consul vouches for the fact that while he was at Manila one order alone sent to a branch in America \$1,500,000; and just how much accumulated treasure was shipped away by the scared brotherhoods when the war-cloud of 1898 arose no one knows, further than that several millions were sent to Hong-Kong alone. At that place the Dominicans (whose charter principle and solemn vow is absolute and perpetual poverty) have magnificent offices and own millions of dollars' worth of real estate, by the tolerance of free and liberal-minded England. In Manila a great deal of real property belongs to the orders, and, like every-



CHURCH OF SAN SEBASTIAN, MANILA

This is the only modern style church building in the Philippines

proportion indicated above), nearly all were from the peasantry or laboring classes in Spain, whence they came out as young men with no other thought than

anything else pertaining to the church and the church's representatives, it has never paid taxes in any form. Just how much it is would be desirable information.

NATIVE HATRED FOR THE FRIARS

THE Filipinos are a very devout people—in their way, and after all that may be said about their way, the restraints of religion do undoubtedly influence many lives, in some cases greatly so. It is impossible to believe it an absolutely unmeaning form when, in passing a church or crucifix, their habit is to bare the head or reverently make the sign of the cross, nor that in the interminable round of their religious processions love for the spectacular wholly displaces a childlike faith. And they still kiss the padre's hand gladly, if he is a man they can respect. It is a strange anomaly that such a people, clinging

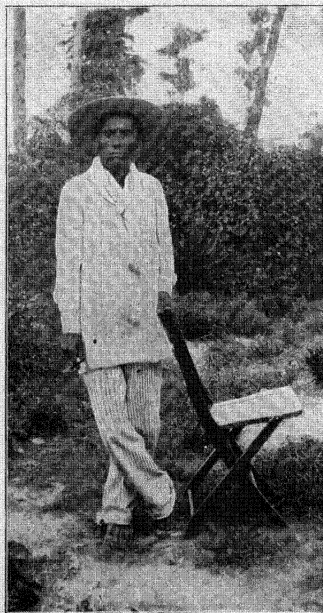
passionately to their religious traditions, should turn with white-heat anger on their former spiritual guides, and insist uncompromisingly that the friars must go. Reasons there must be, and there are.

The friar's avarice is one thing. Here are a people of whom the immense majority are ground down with poverty. Yet the priests every year extorted two million dollars for marriage and burial fees, masses, baptisms, fiestas, sale of indulgences, relics, and the like. For attestations they got as much more. They were the government's authorized agents to sell, on commission, bond certificates, stamps, stamped paper,

and the other documents required by Spanish law. Almost everywhere, except in Manila, they held a monopoly of the sale of religious books and pictures, scapulars, and other religious goods. They could squeeze the last cent out of their congregations to raise a fund for the next fiesta, and for the expenditures from that fund they were accountable to no one. In Manila the orders started banks under various aliases and had their financial agents, to carry on the business of lending money to planters at usurious rates of interest. In many districts the friars were the only resident white men, and their position as sole representatives of the dominant race was taken advantage of to make themselves not merely the rulers of the land, but its actual possessors regardless of equity.

The land question is a burning one in the Philippines. In early times the government of the outlying provinces was usually handed over to the mercy of low-class adventurers, common soldiers holding "encomiendas," or tracts of land assigned as a reward for military services, over which lands, including the natives settled thereon, they exercised despotic control. To Spain's credit the abuses growing out of this system were virtually eliminated in time, but here was the model always present to the mind of a friar. The laws in regard to land tenure and land titles were rudimentary. The orders took possession of numerous tracts, especially if extra desirable, and later got the government to vest the same in them by successive decrees, though title-deeds they never had. Very often

peasants for the term stipulated by law; namely, three years. At the end of that time whatever improvements the tenant had made they claimed the benefit of, making them the basis for raising the rent. In some provinces they were barefaced enough to claim that the sugar-mills and other machinery which the planters had purchased belonged to the estate, consequently could not be taken away from it.



Courtesy of Andrae and Reeves

NATIVE COACHMAN, MANILA

Portrait of Sebastian Lopez, referred to on page 62



Courtesy of Andrae and Reeves

A LITTLE FILIPINA

She is returning from an American camp, her bucket nearly full of after-dinner scraps

they put their "lay brothers" in charge. These were mechanics and workmen who had taken the vows of obedience and chastity, but not the vows of a clerical. Having in these ways secured possessory rights, the corporations let out the land to the native planters or

The natives felt that all this was stealing the fruit of their own labor and their own enterprise, and they fought it in every peaceful way they could. They were powerless. Under Spanish law the religious corporations had the feudal right of lords spiritual in giving base leases wherein the tenant was allowed to farm the land on which he and his ancestors had always lived on payment of a certain ground rent, or a certain part of his crops and herds, while all such rights as mining, quarrying, cutting timber and fishing belonged to the landlord exclusively. The government openly protected the orders in their grasping methods. Rentals went up and up, till finally the

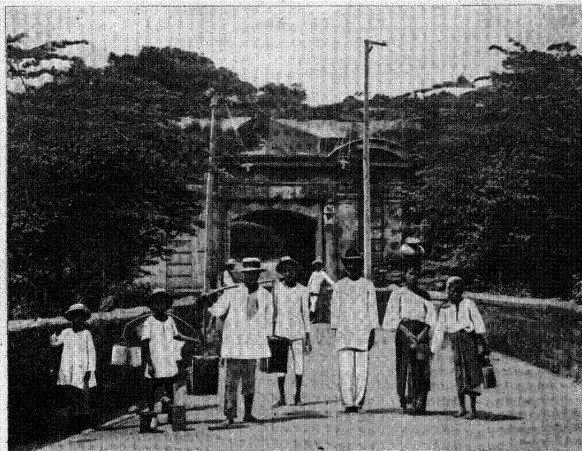
tenant planters and peasants, in desperation, broke into furious revolt. The contention of the Filipinos is that the possession of land must remain as it is. As the friars have about all gone from the country districts, this would leave the lands heretofore held by the orders in permanent possession of the farmers now occupying them.

Another count in the indictment against the friars was their abuse of the special law of 1888, empowering the ecclesiastics to make requisition on the government for free labor for such architectural and constructional purposes as they might deem necessary to the welfare of the church. The Spanish system required fifteen days' labor or a commutation pay-

farmers, also collecting fees from them for all services, and finally compelling them to work for nothing the moment they became unable to pay the labor commutation tax." [M. A. Hamm in *The Independent*.]

But the iron struck deeper yet in the native soul. In Foreman's language: "As Spanish priest, the friar meddled in every public affair of the township, by recognized right. If he could not have things all his own way, and influence every public act, from the election of village headmen down, he singled out for revenge all those who outvoted him. If a young man, educated in Manila or Hong-Kong, returned to his native town with somewhat advanced ideas, or merely saluted the priest as a gentleman instead of

kissing his hand as his spiritual father, he also was marked for social ruin. The father of a family of attractive daughters had also to be careful, lest the charms of his offspring bring about his own fall. In short, in one way or another the native who possessed anything worth having had either to yield to the avarice, the lust or insolence of the Spanish priest, or risk losing his liberty and position in life. A parish priest had simply to address an 'official advice' to the governor of the province, who would remit it to the Governor-General, stating that he had reason to believe that the individuals mentioned in the margin were characters of



ONE OF THE LARGER GATEWAYS INTO THE WALLED CITY, OR OLD MANILA

The natives have peddled out their vegetables, milk, etc., in large part to the American soldiers

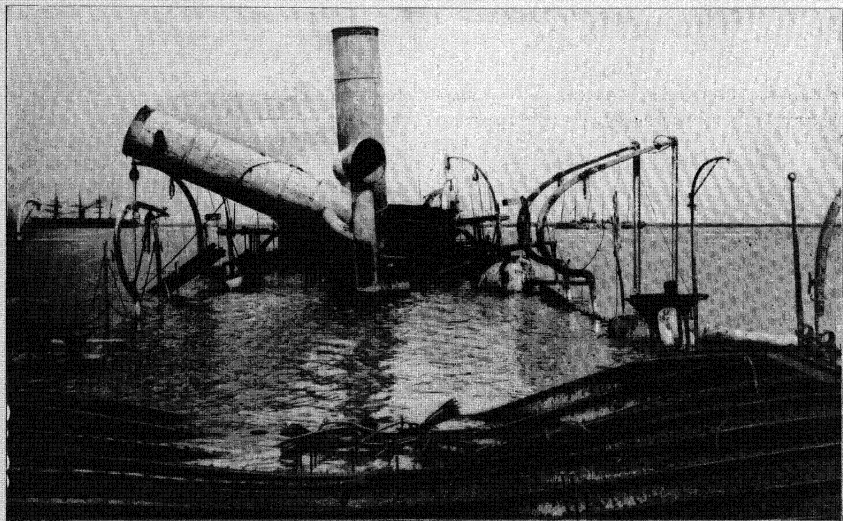
ment in money from every male citizen, and here was the supply source for these requisitions. Not only carpenter-work, bricklaying, plastering and general housework were exacted, but also "the cooking of meals for the workmen, the keeping of time and labor accounts, the quarrying of stone, the cutting of timber, the making of roads along which materials were to be transported, the making and repairing of the wagons for transportation, the training and tending of carabaos as draft animals, in short every industry and sub-industry in any way connected with the building of a church, a rectory, or any other ecclesiastical edifice. Thus, in many districts, was presented the spectacle of a rich church owning miles of rich territory rented at highest possible prices to native

doubtful morality or conspirators or disloyal, or whatever else he chose to dub them, and would recommend their removal from the parish. In due course a couple of civil guards would suddenly appear at the door of each individual named. Without warrant or explanation of any kind further than that it was 'by order of the governor,' he was marched off to the capital town and placed in prison. Later he was sent up to Manila, and without trial, without even a defined sentence, he was banished to a distant island." It is scarcely exaggeration to say the dearest personal and family rights of the common man were in the keeping of the friars.

A deep significance attached to the Associated Press dispatch from Manila, dated July 23, 1899: "A

Filipino priest named Gregorie Agripay, now with the insurgents, is trying to lead a movement for the independence of the church in the Philippines from the Spanish priesthood. He has issued a proclamation declaring himself the vicar-general of all the Filipino priests in the districts outside of American

control on the island of Luzon, and is inciting the priests to disobey the regulations of the church and the brotherhoods. The Archbishop of Manila has sent out a bull excommunicating Agripay, and this action has intensified the feeling between the Filipinos and the church." The Filipinos are in earnest.



ADMIRAL MONTOJO'S FLAG-SHIP WHEN DEWEY WAS DONE WITH IT
Wreck of the steel cruiser Reina Marie Christina

SPANISH ADMINISTRATIVE METHODS

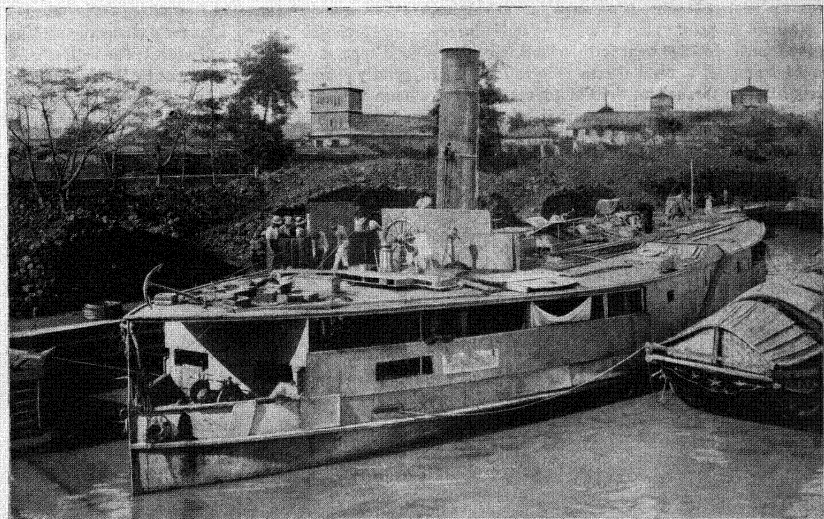
WHILE the proportion of land under cultivation throughout the Philippines that the orders have been holding does not probably exceed four per cent, in value it may be double that; and in Luzon, the Tagal homeland, the percentage both of area and value is exceptionally large. The natives had other grievances, and unfortunately when Uncle Samuel stepped into the Spaniard's most royal shoes he could not quite purge himself of the Spaniard's ancient malodor. The Filipino's state of mind can only be understood by knowing what the Filipino has gone through with.

The two main factors in the decline of Spanish rule everywhere have been religious despotism and official greed. The Philippines have borne the full brunt of both. The aim of the officials was to make money, and to make it as fast as possible. Corrupt themselves, it was impossible their subordinates should

not be the same. From high to low it was a game of grab, one hand robbing the native and the other the crown. Hence, the currency among the foreign traders of the grim epigram of the elder Dumas, "What Spain possesses is honor without honesty, religion without morality, pride without one thing to be proud of." The Governor-General's annual salary was \$40,000, but Weyler made a million or more during each of his three years, and kindly saw to it, besides, that his brothers, after two or three seasons in the cigar-making business, were able to go back to Spain each a rich man. The governors of the provinces, giving to their official duties two or three hours a day, were allowed \$600 a year, with no fees or other legal perquisites, yet it was not unusual for them to retire at the end of a single triennial term with a fortune. Forced contributions were levied on the salaries of minor officials and of clerks,

Regimental paymasters and commissaries sold government stores for their own profit. Judges and court officials borrowed from attorneys large sums which were never repaid, and were never expected to be. Some Governor-Generals took an almost open part in smuggling Mexican dollars into the country, and they shared heavily in the profits, though the law stringently forbade coin importations. Valuable monopolies, under the name of concessions, were sold for a mere song; the sole privilege of manufacturing beer, with immunity from all taxation, brought the public treasury only a hundred and twenty dollars a year.

was notorious among shippers and seamen for the chicanery and endless and puerile annoyances in official vogue, and valuable trade was in consequence diverted elsewhere. Fines were multiplied and imposed on every possible pretext, since office-holders received, under the law, a large share of them. A single bale, a sheep, or even a cobblestone too many or too few, in verifying a cargo by its manifest, meant a fifty or one hundred dollar fine. A few pounds over or short in the weight was equally disastrous. The saying went among the foreign merchants that the church lived off the natives, and the officials off the importers.



THE LAGUNA DE BAY, A CONVERTED SPANISH GUNBOAT

This little craft rendered great execution in clearing the banks of the Pasig river and the lake towns of insurgents

The Manila custom-house reeked with corruption. The value of its records for comparison and other purposes has unquestionably been impaired by false returns of both imports and exports, that were necessary to cover up official stealings. Merchants were continually obliged to make presents to the wives of high officials; in one notorious case the lady was waited on with two splendid pairs of bracelets that she might have her choice, and she kept both. Browbeating, trickery and bribe-taking made up half the examiners' daily routine, while the other half was returned with outright confiscations, which the government might or might not ever hear of. The port

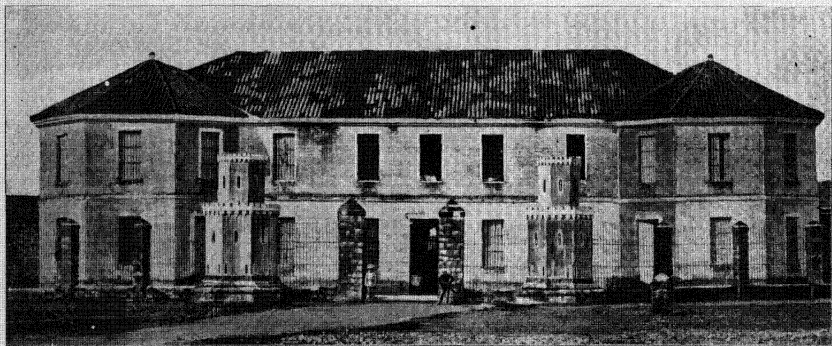
There were a few others who lived off both. To the king of Spain was sent perhaps one twelfth the revenue that honest administration would have secured for him. Thousands went for maintaining consuls at Hong-Kong and other Far East ports, who did not and could not render any equivalent to the Philippine service. Out of the Manila treasury pensions and allowances were appropriated, in Madrid, to persons who never came within a month's sail of the China sea; as, for instance, to the doughty Duke of Veragua, the same who escorted the Infanta to the Columbian Exposition, at Chicago, in the fond hope of a fat pension from the United States, because he

could prove by long chronologies that he had Christopher Columbus, not to mention Adam, for ancestor.

Yet Madrid did not wholly blink its obligations to the little brown people ten thousand miles away; and to do that became harder than ever when Madrid's colony of rich Filipinos began to publish a newspaper, in the early nineties, to agitate for constitutional reforms in their own land. The pueblo schools established by royal decree, poor as they were, eventuated in great benefits. In 1882 the heartless government monopoly of raising and manufacturing tobacco, after enduring for a century and a year, was swept away, thanks to the noble endeavors of one clear-headed, decent official at Manila, Minister of Finance Agius, who carried his point at last by enlisting the influence of the friars. In 1893 went forth, with a great flourish of trumpets, a royal decree reorganizing local administration throughout the Philippines, the Minister of the Colonies, whose measure it was, pluming himself on its liberality in giving the natives such full control of their local affairs.

And what was the Spanish idea of self-government? Cities being so few in the Philippines, village govern-

ment is the administrative and social unit, and the scheme for village government provided that one half of the twelve electors on whom the duty devolved of choosing the local officers should be persons already holding a subordinate office, and appointed by the Spanish governor of the province; it intrusted all responsibility to a Municipal Captain, who must also come from the same class; required the village priest to be present at all elections and important meetings, so as to be able to certify the proceedings officially; gave to the Municipal Captain the power to suspend, and to the governor to rescind the acts of the Municipal Tribune, the local board of affairs; and finally empowered the Governor-General to either abolish the Municipal Tribune, or remove offensive members and appoint others, at his pleasure. The natives were greatly pleased when government by Municipal Tribunes was decreed them; but the hollowness of the scheme soon became apparent, and then their representatives in the Municipal Tribune sank into apathy and disgust, or began to plot sedition. In this very school it was that Aguinaldo received revolutionary training, besides gaining administrative experience.



OLD SPANISH PRISON, MANILA

OTHER TIME-HONORED SPANISH WAYS

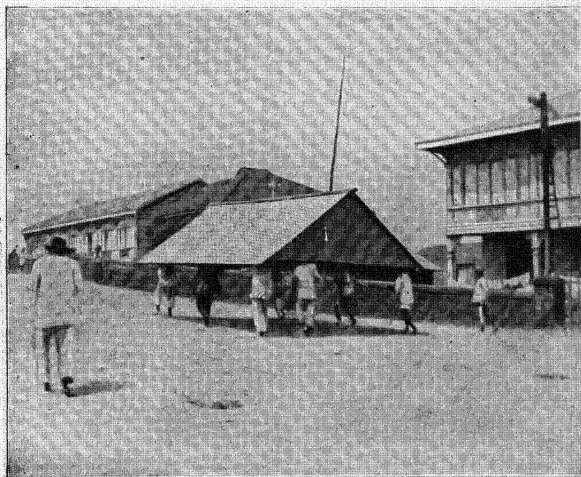
CLOSER to the people at large, however, came the abuses connected with the courts. The Department of Justice, costing the colony not much short of \$400,000 annually, on paper was a model, and yet the courts, in their actual workings, became engines of injustice and oppression. They were simply rotten. Bribery was universal, and without it the best case was hopeless. No litigant could ever be sure of seeing his cause finally disposed of. It was likely

to drag on indefinitely, or if acted on by some miracle of luck, to be reopened by some other judge who scented a fee in it. Charges of capital crime even, notwithstanding a previous acquittal, were liable to be taken up again; a handsome present to the new judge was the only safety. Foreign merchants in Manila were accustomed to make almost any sacrifice rather than go into court and face years of delay and expense. A loss they could measure, but not the fees.

Venality was not all. Codes had so multiplied that no one hardly could be sure of his footing, for a contrary precedent might upset him, no matter how clear the principle involved. A jealous and litigious character without a penny could persecute his enemy to the verge of want, by trumping up some accusation or other, and coupling it with a "declaration of poverty;" the courts would do the rest for the pickings at cost of the defendant. There was no inheritance tax, yet so complicated was the legal machinery that it was very difficult to get possession of a legacy without some private financial arrangement with the law officials. Persons of means regarded lawsuits as a calamity, knowing the courts would keep proceedings grinding away so long as there was a dollar in sight.

to tax the exception. All classes felt it. The rich had to endure blackmailing under the polite intimation they were in peril of being reported as disaffected, while the poor were openly stripped to rags and wretchedness. The tobacco monopoly came to an end, but up went the duty on cigars. When the coffee trade gave signs of becoming important, an extra license was placed on coffee-planting, and a heavy import duty on the machinery it required. Peddler and princely merchant paid their varying "patente" for the right to do business. However, that cocking-mains and the opium privilege were farmed out to the highest bidder was no hardship to the people in general, nor that lotteries were free from tax, as being owned by the government. The stamp tax on legal

documents ranged from twenty-five cents up to some dollars. No citizen could communicate in writing with any of the authorities without using stamped paper. Hateful in the extreme was the poll-tax, the "cedula," which furnished two thirds of the internal revenue of the islands; hateful less for its amount—\$1.25 to \$25, according to occupation and station in life—than for the annoyances and outrage to which it gave rise. The cedula receipt being also a document of identity, like a passport, no official would listen to what a native had to say who did not first produce it. Woe to the farmer or the peasant who went to the fields, the laborer to his task, or the coachman to his



Courtesy of Andrews and Reeves

NATIVE MECHANICS CARRYING A ROOF THROUGH THE STREETS OF MANILA

By taxation, arbitrary arrests and punishment, and ferocious vengeance, the Filipino's cup of misery was filled to the brim. Every year saw some onerous tax newly imposed. Customs duties were raised repeatedly, and each time some articles previously exempt were made to pay. There was an export tax on sugar, hemp and other products; a port tax also, a license tax on all trades and professions, a tax on horses and vehicles, stamp tax, capitation tax, a tax on all animals slaughtered, a tax on the hand-loom the women used in weaving during their spare time; taxes on sugar, rice and oil mills, and on ships, boats and lighters: in short, taxation seemed the rule, and not

stand, without putting it in his pocket. Any moment a brace of civil guards might pounce upon him, and in default of a *douceur* to them personally, carry him off to jail, its doors to open only when he left it an impressed recruit for the Moro wars in Mindanao or Sulu. Odious also was the fifteen days' forced labor previously referred to, with its worry and its official cheating, the latter coming about through the governor of the province reporting more "polista" as having worked out the tax than actually did so, and pocketing the cash commutation the rest had paid.

With a high hand and an outstretched arm officials of every grade maintained the dignity of Spain, while

themselves robbing the government at every turn. Through the country the civil guards on mounted patrol duty were hardly less dreaded, at times, than brigands. Miserably poor, the common people had to submit to see the patrols steal a pair of chickens or ducks, or a little tobacco or sugar, which was a loss to be felt, and if occurring several times a season worked downright hardship. Had any one a particularly fine pony? An official would meet him on the street and demand to see his license, and unless every requirement could be met on the spot the pony must be surrendered, and the robbed native get home any way he could. This power of confiscation was a

age, objected to certain officials cutting wood off her property without paying for it; she had been in prison eight years when, after due investigation, the American official having cognizance of such affairs released her. Among the hundreds of others whom he freed were many who had been long shut up without trial or without sentence, including a number concerning whom the official record was "No charge expressed." Once in prison, these unfortunates seemed as much forgotten as prisoners in the dungeons of the Middle Ages. A favorite charge was insulting or resisting the armed forces of Spain, supported it might be by such specifications as failing to one day carry grass



FORMER SPANISH BARRACKS ON CORREGIDOR ISLAND

With a glass the towers of Manila churches can be seen from hereabouts across the bay

dreadful club in the hands of an avaricious governor or a goaded tax-collector. It made beggars of thousands, and the victims had no recourse. As for those who had no chattels to be seized, Professor Worcester tells of a Spanish official on the island of Panay that caught delinquent tax-payers, tied them to trees, then set vicious dogs upon them; and Stevens describes the mourning over a ship-load of young Tagals who were drowned in the China sea, en route to distant wars, for which they had been drafted as a punishment for the same thing.

Arrests were continually made on puerile or malicious grounds. A wealthy woman, fifty-two years of

age, objected to certain officials cutting wood off her property without paying for it; she had been in prison eight years when, after due investigation, the American official having cognizance of such affairs released her. Among the hundreds of others whom he freed were many who had been long shut up without trial or without sentence, including a number concerning whom the official record was "No charge expressed." Once in prison, these unfortunates seemed as much forgotten as prisoners in the dungeons of the Middle Ages. A favorite charge was insulting or resisting the armed forces of Spain, supported it might be by such specifications as failing to one day carry grass

to an officer's horse, or milk to an officer's mess, as agreed, or having had a few loose cartridges on hand, which last, whether in man or woman, was a particularly heinous offense. Another crime alleged in many cases was belonging to the Katipunan, a secret revolutionary society supposed to be in alliance with the persecuted Free Masons. Some were in prison "on suspicion" merely. Against the women held for court-martial, whenever the Governor-General might happen to think upon them, were such charges as encouraging soldiers to desert or harboring deserters, but the most common was that of "sacrilege"—stealing a chalice from some church, or the like. This

seemed to be the denouncement when nothing else came handy, and the chances were even that it was pure spite-work on the cura's part.

The inhuman dealings with prisoners, to extort confession or for punishment, is a picture on which the veil may well be drawn. Burning, smothering, disemboweling, mutilating, and torturing in many

ways, all had place in the ghastly catalogue. Along the sides of Aguinaldo's reception-room at his itinerant capitals were kept a series of skillful carvings illustrating, in miniature, various methods of torture and abuse to which his people had been subjected at the friars' instigation, and similar carvings received official examination by Americans in high places.

AGUINALDO AND THE INSURRECTION OF 1896

THE Governor-General previously referred to, Despujols, was an eminent example of how a just administrator might be overborne for selfish ends, by an incorrigible bureaucracy and the friars. The Filipinos idolized him as their savior, and when he left, recalled by cable, an innumerable multitude crowded the shore to wave farewells, and every steamer belonging to the port accompanied him far out to sea. This was late in 1892. By the year 1895 ominous whisperings began to circulate at Manila, noting among other things the peculiar night fires seen high up on the mountain-sides in the interior, and suddenly going out. Men shook their heads at mention of the gathering strength of the Katipunan, or League of Blood, the secret revolutionary society that the government had striven in vain, by craft and cruelty, to stamp out. That in the financially important mestizo-Chino class certain individuals were known to be seriously disaffected was a fact working both ways; for, though with characteristic cunning these kept in the background, many high-grade natives, rather than affiliate in any way with so despised an element, at first held aloof. Considering how feeble class distinctions are in Manila, the extent to which it makes a virtue of racial antipathies is remarkable.

The agitation set on foot by the rich mestizoes and creoles at Madrid for colonial reform was a flat failure, the only significant response it called forth being that political rights were gained not by begging, but by fighting for them—a brutal rebuff that largely decided the course of some. In August, 1896, the

expected happened. A revolution broke out in the province of Cavite, and in the following December Governor-General Blanco, unwilling to lend himself to a policy of indiscriminate vengeance, was replaced by Polavieja, and the latter in a few months by Rivera.

Meanwhile the leadership of the revolt, the fury of which astonished everybody, had gradually been taken by a young Tagal with some training in Spanish military tactics, a small landed proprietor of Imus, his native pueblo in Cavite province, named Emilio Aguinaldo, who ten years before had been a plodding student at the threshold of the University at Manila, and later was the "little governor" of his town, and then its municipal captain. Aguinaldo was born about 1870. He is described as weighing scarcely one hundred pounds, being undersized for even a Tagal. The accounts that made him teach a term or two in a pueblo school possibly confounded him with his cousin, Baldomero Aguinaldo, who was a pedagogue for years. One legend respecting him is that when a Spanish officer with a file of native soldiery came to apprehend him Agui-

naldo shot the officer with his pistol, then turned to the amazed squad and made them an impassioned address, with such effect that they decided to quit the service of their Spanish oppressors, and on the spot chose him their captain for revolutionary service. His ascendancy over the minds of his countrymen cannot be lightly explained away. The superstition that held him to be an anting-man helped with the more ignorant, but his reputation for courage and generalship counted for vastly more, swaying all classes. Judged

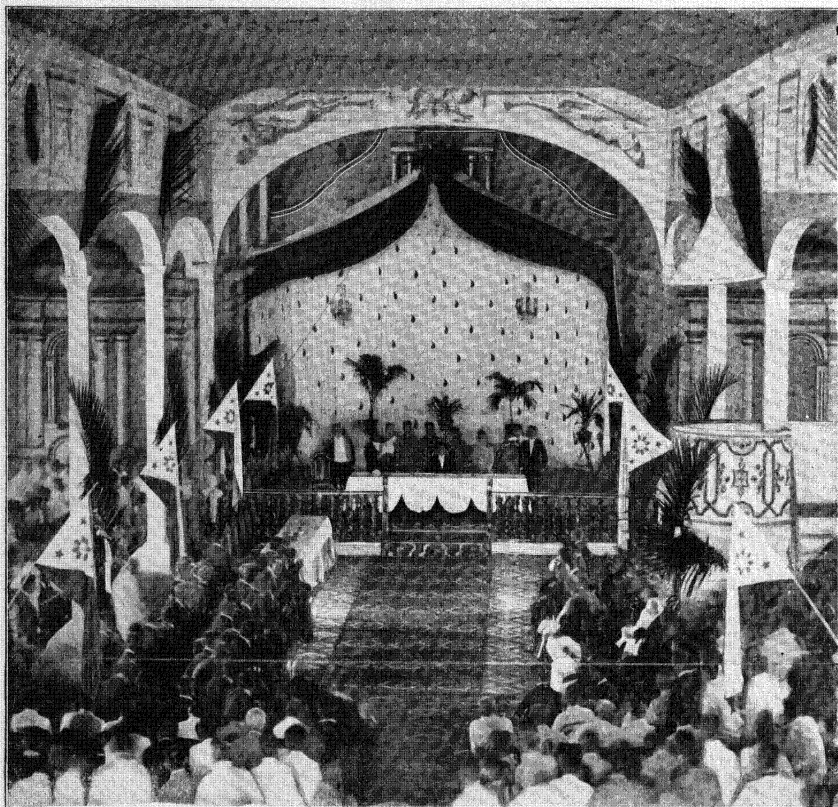


Photo by Mee Cheing, Hong Kong

Emilio Aguinaldo
 Dated 27 Agosto 1898.

by the test of adapting limited means to comprehensive ends Aguinaldo's capacity could not be doubted. The Tagals trusted him implicitly, and the seriousness which he brought to his undertaking makes a creditable contrast with many later flippant references to him on the part of uninformed people.

14, 1897, was signed the treaty of Biacnabato, the outcome of which General Francis V. Greene, in an official report to the American government, summarized (September, 1898) as follows: "It required that Aguinaldo and the other insurgent leaders should leave the country, the government agreeing to pay



From a photograph sent to Washington by the Filipino Junta

OPENING OF THE FILIPINO CONGRESS AT MALOLOS, SEPTEMBER 15, 1898

Aguinaldo occupies the chair behind the table. The sessions were held in the village church, which later was burned out

The struggle continued more than fifteen months, when, notwithstanding the reinforcements that had come from Spain, amounting to nearly thirty thousand men, Governor-General Rivera had so wearied of it that he induced a wealthy native of Manila, named Paterno, to negotiate a peace. On December

them \$800,000 in silver, and promising to introduce numerous reforms, including representation in the Spanish Cortes, freedom of the press, amnesty for all insurgents and the expulsion or secularization of the monastic orders. Aguinaldo and his associates went to Hong-Kong and Singapore. A portion of the

money—\$400,000—was deposited in a Hong-Kong bank, and a lawsuit shortly arose between Aguinaldo and one of his subordinate chiefs, named Artacho. Artacho sued for a division of the money among the insurgents, according to rank. Then Aguinaldo claimed that the money was a trust fund, and was to remain on deposit until it was seen whether the Spaniards would carry out their promised reforms, and if they failed to do so it was to be used to defray the expenses of a new insurrection. The suit was settled out of court by paying Artacho \$5,000. No steps were taken to introduce the reforms, more than two thousand insurgents who had been deported to Fernando Po and other places were still kept in confinement, and Aguinaldo is now using the money to carry on the operations of another insurrection.

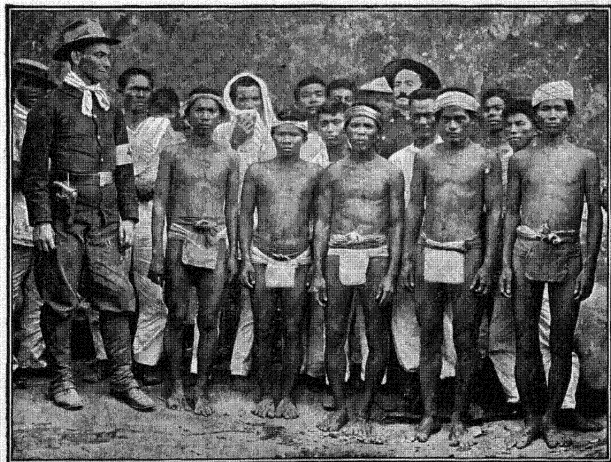
"On the twenty-fourth of April Aguinaldo met the United States consul and others at Singapore," continues General Greene, "and offered to begin a new insurrection in conjunction with the operations of the United States navy at Manila. This was telegraphed to Commodore Dewey



A MILK-VENDER IN MANILA

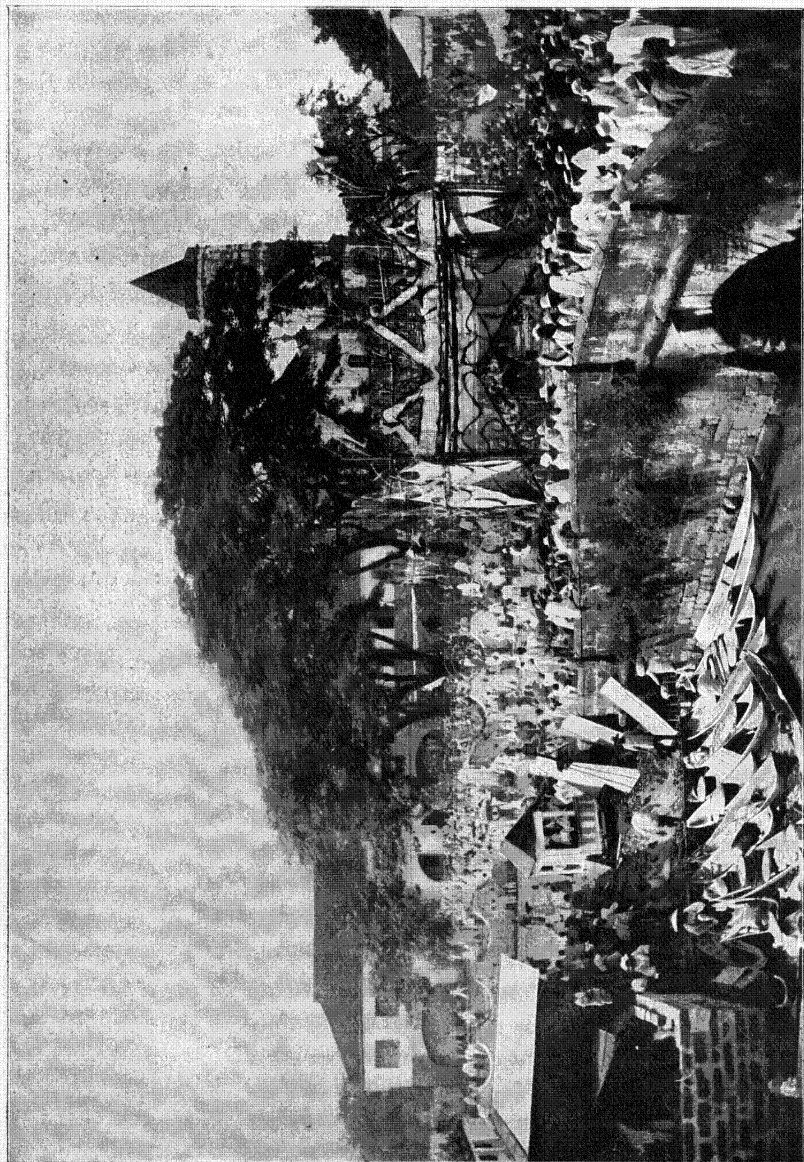
at Hong-Kong, and, by his consent or at his request, Aguinaldo left Singapore for Hong-Kong on April 26th, and when the dispatch-boat Hugh McCulloch returned to Hong-Kong early in May to carry the news of Commodore Dewey's victory, it took Aguinaldo and seventeen other revolutionary chiefs on board, and brought them to Manila bay. They landed at Cavite, and Admiral Dewey allowed them to take such guns, ammunition and stores as he did not require for himself. With these and some other arms which he had brought from Hong-Kong Aguinaldo armed his followers, who rapidly assembled at Cavite, and in a few weeks he began moving against the Spaniards. Part of them surrendered, giving him more arms, and the others retreated to Manila. Soon afterward two ships, the private property of Senor Agoncillo and other insurgent sympathizers, were converted into cruisers, and sent with insurgent troops to Subig bay and other places to capture provinces outside of Manila. They were successful, the native militia in Spanish service capitulating with their arms in nearly every

case without serious resistance. Between 2,000 and 3,000 of the native troops in the Spanish service surrendered during the months of June and July. Insurgent forces constantly annoyed and harassed the Spaniards in the trenches, keeping them up at night and wearing them out with fatigue; and they also invested Manila, early in July, so completely that all supplies were cut off. They captured the waterworks of Manila, and cut off the water supply, and if it had been in the dry season would have inflicted great suffering on the inhabitants for lack of water."



Photographed by E. E. Peterson, United States Hospital Corps

FILIPINO PEASANTRY OF INTERIOR LUZON—DWARFS WHEN COMPARED WITH THE AMERICANS



Courtesy of Andrade and Reeves

FIUPINO CELEBRATION OF INDEPENDENCE, IN SEPTEMBER, 1898, AT MALOLOS, THEN THE INSURGENT CAPITAL. The procession, with Aguinaldo and his cabinet in carriages at its head, is about passing under a triumphal arch and over the stone bridge



STREET SCENE IN A VILLAGE OF ALBAY, LUZON

LUZON: PHYSICAL FEATURES, BANDITS AND RAILWAY

LUZON, the theater of so much unhappy strife, is the largest, the most variedly beautiful and fertile and best developed of the Philippine islands, with an area of something between 40,000 and 50,000 square miles. What may be called its trunk extends from north to south about three hundred and forty miles. The peninsula, remarkably broken in outline, that forms "southeast Luzon" approximates two hundred and fifty miles in length, and represents an unknown number of islands consolidated ages ago by upheaval from the sea and by vast deposits of volcanic matter. Here, as elsewhere throughout the archipelago, the volcanic deposits, under the action of the elements and amid the life-giving influences of the oceanic tropics, have acquired a hot-bed fertility and become a mammoth conservatory of blossomed and verdurous delight. Stores of extinct and live

volcanoes, in addition to those described on page 14, have been mapped in Luzon, from Mount Cagua, in the extreme northeast, to Mount Bulusan, in the extreme southeast, which, after remaining for a long time dormant, began again to smoke in 1852.

Between the bay of Lingayen on the west and the Pacific on the east stretches the high, irregular range (inadequately shown on current maps) of the Caballo mountains, forming the principal watershed of Luzon, and interposing what, under the Spanish regime, was an impassable barrier between the provinces north of it and those to the south. Across its densely wooded steeps a very few mountain trails and a single line of telegraph afford the only means of communication. To these mountains the Filipino Junta had special reference when notifying the world that Aguinaldo could retire, if necessary, into inac-

cessible retreats, thence to wage guerrilla warfare indefinitely. Northward and southward from the Caballo mountains extend the main cordilleras, one overlooking the Pacific and one the China sea, with a shorter range in the north, midway the two. The spreading plains between these north and south ranges possess extraordinary fertility, especially those watered by the Rio Grande de Pampanga and the Cagayan rivers and their affluents. The Cagayan is the largest river of Luzon, having a length of over

put together, but trustworthy statistics are lacking. An 1898 government bulletin credited Laoag with 30,612 inhabitants, Banang 35,598, Batangas 35,587, and Lipa 43,408, though the extent of the suburban areas included in each case is left to conjecture. Taal, with its suburbs, approximates 50,000. Aparri, at the mouth of the Cagayan, is clearly destined to increased commercial importance, while Sual, in the bay of Lingayen, has fallen into decay since Dagupan became the railway terminus. The eastern coast has only villages. Shut in by the mountain ranges to a mere fringe of coast, the settlements there are also off commercial routes.



PLOWING THE SUGAR-LANDS OF PAMPANGAS PROVINCE, LUZON

two hundred miles, some sixty of them navigable by small steamers. Its valley is the tobacco garden of the Philippines, the valley of the Rio Grande de Pampanga a sugar region, and that of the Agno a leading rice district. Everywhere the rivers serve as highways, in most sections the only ones. Owing chiefly to a lack of roads there are a great many abandoned or neglected estates in Luzon, so that half the island lies agriculturally dormant.

The population of Luzon is variously given at 1,500,000 to 3,000,000. While it is very mixed, the Tagals greatly preponderate. The Ilocans in the north are the largest and sturdiest in build among the Philippine Malays, but in mental average and general adaptability they rank lower than either the Tagals or Visayans. According to press accounts their interest in Aguinaldo's cause was acquiescent rather than active. In southeast Luzon the Bicolos are an important strain, and they take to mining industries more kindly than any other. Luzon has more well-peopled towns than the other islands

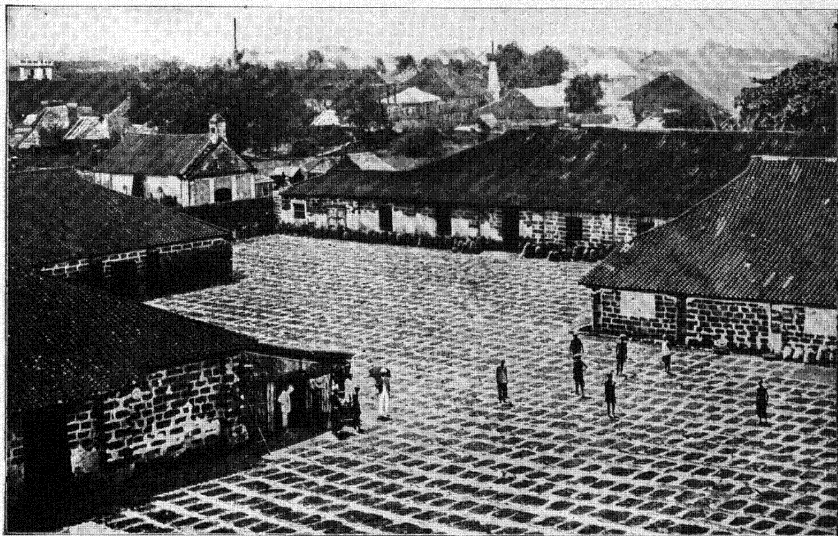


STREET IN SAN FERNANDO, AGUINALDO'S NEXT CAPITAL AFTER MALOLO

In the province of Morong, situated east of Manila and north of Laguna de Bay, anticipatively but two hours' ride from Manila, are high altitudes offering the same life-giving coolness to white residents that Victoria Peak does for those at Hong-Kong. Here is Antipolo, thousands of feet above the sea, the most famous place of pilgrimage in the Philippines, excepting Cebu. The enshrined brazen image of the Virgin, very nearly life size, has been the reputed subject of

scores, and the producer of thousands, of miracles. Originally brought from Mexico in 1636, it crossed the ocean six times afterward in the capacity of protectress of the yearly galleon (see page 51), and in 1672 was finally escorted by a joyous multitude to its present resting-place, "birds, beasts, flowers, hills and waters greeting her as she journeyed." The annual fiesta of the Virgin of Antipolo occurs in May, and in ordinary times is attended by thousands of pilgrims, who leave not less than \$30,000 behind them for board, rosaries, holy pictures and sacred knick-knacks generally, some of them, moreover, piously ful-

of coping with these outlaws devolved on the civil guards, who really did arrest some of them occasionally; but the culprits—either for a moneyed consideration or through fear of their comrades' vengeance—were oftener set free than punished. Such arrests were generally made among a class of sneaking desperadoes who live scattered among the honest villagers, and repair to the marauders' rendezvous only when some deviltry is on foot. Pillage and capture for ransom-money are the ordinary game of the brigands, though murder occasions them no scruples. Once, at least, they abducted a priest from Manila.



DRYING-YARD IN THE SUGAR DISTRICT OF PAMPANGAS

The square and oblong dark-colored patches covering the drying-yard are little piles of raw sugar

filling previous vows to climb the steep ascent to the church—trying to a pedestrian—upon their knees.

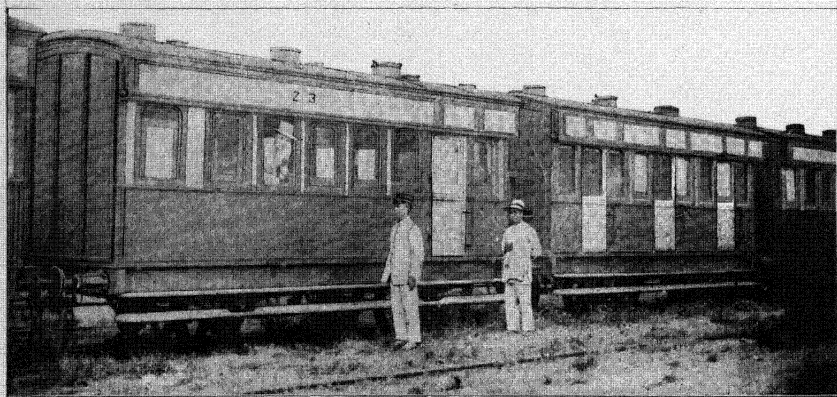
Entrancing are the mountain views to be enjoyed from this region, taking in the great plain of Manila, the bay and the green heights of Mariveles beyond, while behind stretch what seem illimitable reaches of forested mountains. But danger from banditti is nowhere greater in all Luzon than it is just here. Dating from about the middle of the eighteenth century brigandage became a popular profession with certain dare-devil spirits, its chief attraction being the life of freedom which it offered, especially freedom from any tribute to alien masters. The duty

The protracted fighting along its line has made "the railroad" a familiar Philippine term. The better to locate it for ordinary readers it is often designated the Manila and Dagupan railroad, but its office in Manila bears the simple and ultra-English sign of "Railway Company, Limited, H. L. Higgins, C. E." Construction began in 1887, and the first section was opened for traffic in 1890. For its whole length of one hundred and twenty-three miles it is a well-built single-track road, with steel rails, bridges of stone or iron, substantial stations nowhere more than four miles apart, and English engines and coaches, the former capable of making forty-five miles an hour.

It was built at a total cost of eleven million pesos (Spanish dollars), by an English company that was organized by the able civil engineer named above, and who, the husband of an accomplished Spanish lady, has been manager of the road from the start. The Manila government assisted not only by giving the right of way and making valuable concessions of land, but by guaranteeing eight per cent per annum upon the capital stock for ninety-nine years, at the end of which time the road is to become state property; and in this deal the American government, of course, has taken the place of the Spanish. The yearly earnings afforded more than eight per cent dividends up to 1899, and during the war beginning in February of that year snug payments were received for transportation from both the American and the Filipino governments. The road carried 800,000 passengers in 1894, after which this branch of traffic fell off somewhat on account of a tax of ten per cent

placed upon it by the government. The freight business in normal times reaches about 220,000 tons annually. Dagupan, the northern terminus, is on a branch of the river Agno, very near the gulf of Lingayen, whence steamers run in and land.

The railway runs through a country of garden-like richness, producing enormous quantities of sugar, rice, coffee, cotton, indigo, etc. That its commercial value was fully appreciated by the insurgents appears from their leaving it undisturbed except as military exigencies led to tearing it up here and there, and crippling some of the bridges. From the start it was operated almost exclusively by native help, even to manning the telegraph instruments. Among the extensions and new connecting lines proposed, and which would be most valuable in the development of the island, are: From Manila to Batangas, south; Dagupan to Laoag, north; Guiginto (near Malolos) to Cagayan valley, northeast; Manila to Antipolo, east.



Courtesy of Andrew and Reeves

COACHES OF THE MANILA AND DAGUPAN RAILWAY

They are English-built, divided into compartments and with doors on the sides. The road is operated by native employees

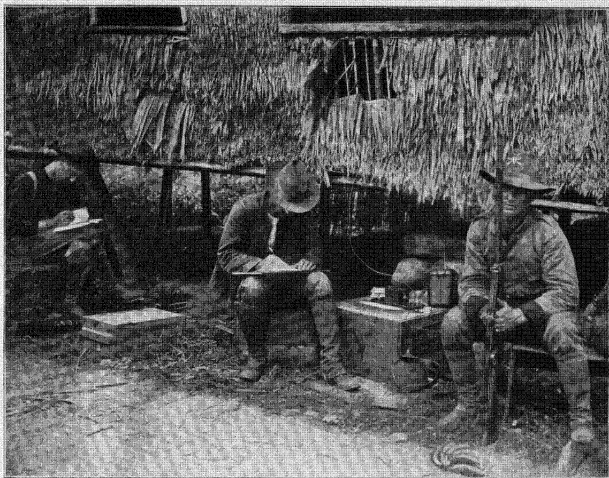
SUBIG BAY, MINDORO AND PALAWAN

ON THE west coast of Luzon, about thirty miles above the bay of Manila, is Subig bay, reported on by Admiral Dewey, in August, 1898, as follows: "This is decidedly the best harbor in the Philippines, having no equal as a coaling station or naval and military base. The entrances are narrow, the shores bold, the water deep, the bay land-locked and easily defended from attack by water or land, and the fresh-water supply is ample. As it is just off the trade route between Manila and China and Japan it strategically commands Manila. It is at Subig that the

Spanish government had planned to place its principal naval arsenal in the East. Already a great deal of money had been expended, many buildings erected and much work done. A contract was made with an English company to construct a floating dock of 12,000 tons capacity. Some of the material has been delivered and payments made. The arsenal is on the south side of the harbor, at the village of Olongapo. It is expected that a connection will be made with the railroad, thus putting Subig within easy reach of Manila." Here Dewey first sought the Spanish fleet.

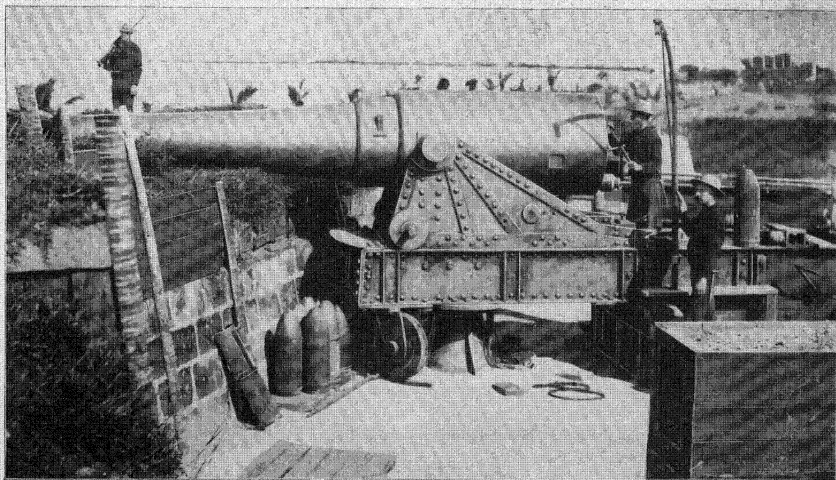
Seventy miles directly south of Manila is the large and thinly populated island of Mindoro, with an estimated area of 4,040 square miles, in the same undeveloped condition, except at certain points on the coast, as it was three hundred years ago. For the most part mountainous and covered with dense forests, it abounds in more level parts on the coast with marshes, and is considered very unhealthful. Tagal settlements mark the coast, while sparsely scattered throughout the interior is a low type of Malays, speaking a peculiar language and living in a

miserable manner upon what they are able to raise by the rudest of agriculture. Jungle products, such as rattan and woods, make up most of the few exports. The Sago-palm grows abundantly all over the island, and sago-flour forms the staff of life for the wild inland tribes, concerning whom very little is known.



FIELD TELEGRAPH STATION OF UNITED STATES SIGNAL CORPS NEAR ANGELES

The few Spanish settlements occur on the eastern and the northern shores, Calapan, the capital, being on the latter. By steamer it is ninety-six miles from Manila, and it is credited with a population of nearly 6,000. Timber merchants, a few of them, have made fortunes in Mindoro, whose hard woods are numerous.



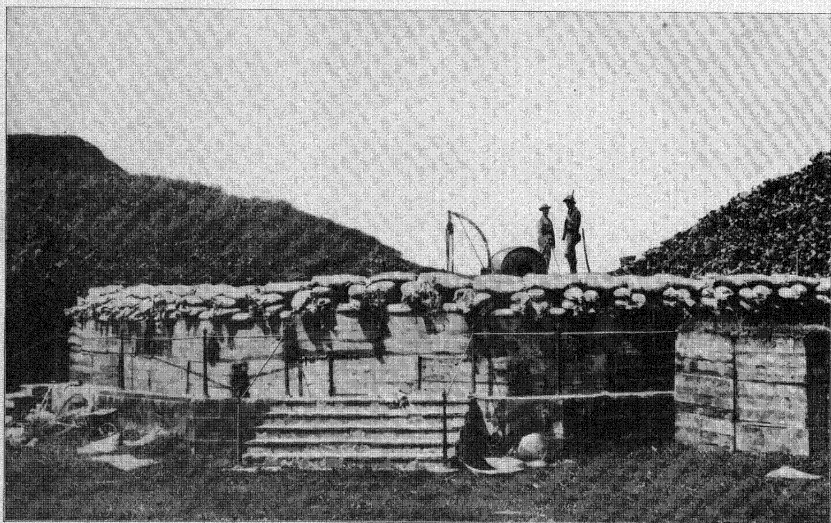
ONE OF FOUR NINE-INCH HONATORIA GUNS ON THE LUNETTA, WITH AMERICAN GUARDS

and very fine. Some sugar plantations along the coast were once highly profitable, despite droughts.

In Manila the impression prevails that Mindoro is rich in minerals. Some consider it a promising field for gold prospecting, and all are sure it has coal to burn. A few years ago the ship *Richard Parsons*, from Nantucket, Massachusetts, was wrecked on the west coast, and Captain Joy, the master, and his crew were obliged to cross to the east side to get passage to Manila, living for seventeen days on wild fruits and nuts. In crossing a mountain range they came at one place upon great ledges of outcropping coal, thousands of tons of it broken off and lying at the

the Calamianes lead is the collecting of edible birds'-nests for the export trade with China.

Long and slender stretches wild and unexplored Palawan (or Paragua), shutting in the Sulu sea upon the west. It is inhabited by savage Malay tribes and negritos, with their hybrids, and along the shores at the south end by the detestable Moros. A central mountain range extends its whole length. On either side are ten or a dozen small Spanish towns, the most important being Puerto Princesa, a penal settlement, where the convicts were put to work on the surrounding sugar estates. Taking advantage of the fine harbor, the Spaniards here constructed a small naval



REAR VIEW OF NINE-INCH-GUN BATTERY ON THE LUNETTA, MANILA
Showing bomb-proof casemate, and American sentry receiving instructions from the officer of the guard

foot of the cliff. No sooner was the discovery reported than the whole region was set apart as a government reservation, but as no steps were ever taken to develop it, Manila still depends upon Australian coal mined almost two thousand miles away.

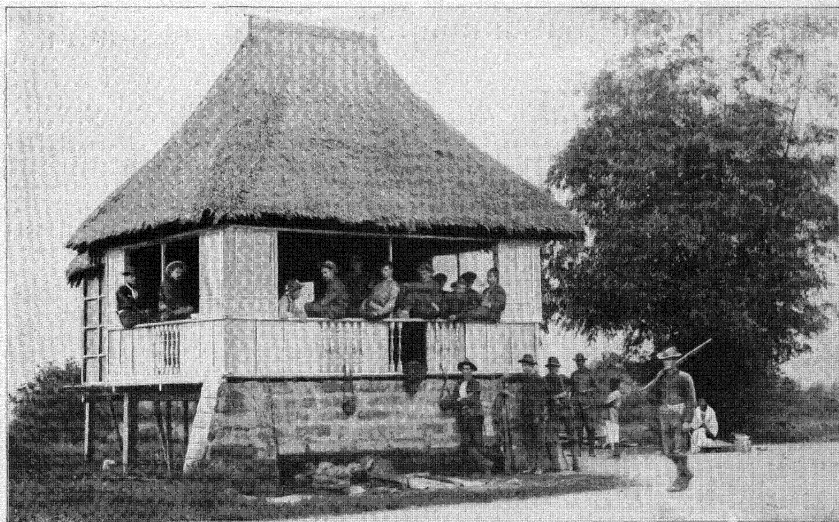
The Calamianes group of islands, southwest of Mindoro, formed, with the Cuyos islands and the northern part of Palawan, a Spanish province having its capital at Taitai, on Palawan. Better settled than either Mindoro or Palawan, they are hilly and broken, and girt about with reefs and rocks. The principal industry is grazing, beef being shipped on the hoof to the Manila market. Another industry in which

station, which aided them considerably in maintaining their hard-earned supremacy over the Moro pirates.

So good an authority as Foreman told the American Commissioners at Paris: "Palawan is worthless. The whole west coast can hardly be approached to within less than three miles; here and there shoals are found, but such extremely careful navigation is required that the harbors are practically useless. The island produces very little. I have been across it. I went with bearers and walked across it." Exaggerated ideas of Palawan's strategical importance formerly obtained at Washington, partly due, perhaps, to reports that Germany had sought to buy it from

Spain. "Five bays and ten anchorages on the west coast" had been dwelt upon, especial stress being laid on Malampaya sound, concerning which a bureau chief testified before the American Peace Commissioners: "This presents one of the most valuable sites for a naval station of any harbor of which I have knowledge. In this respect it is sufficiently valuable to excite the cupidity of any nation. It is nineteen miles deep, with a width of from two to four miles, the entrance six tenths of a mile wide, and between bold and high headlands. The interior sound is surrounded by highlands, is well wooded, and affords an abundance of good water, and it is the best place

The predominant tribe north of the Moro end of the island is spoken of as the Tagueannas, who are unadulterated Malays slowly yielding to the impress of civilization. A curious half-breed race, the Tagbuanas, catch fish by throwing a certain poison into shallow water, causing them to rise to the surface, where they are easily taken. "Everywhere in the interior the people seem wretchedly poor," wrote the naturalist Claes Ericsson, who visited southern Palawan in 1894. "Their habitations were the worst hovels I had seen in the Far East. These aborigines have no settled place of abode. They sometimes throw a hut together, cultivate a tiny plot of



A RESERVE PICKET-POST NEAR MANILA

The pair of natives under the clump of bamboos have already disposed of their vegetables to the guards

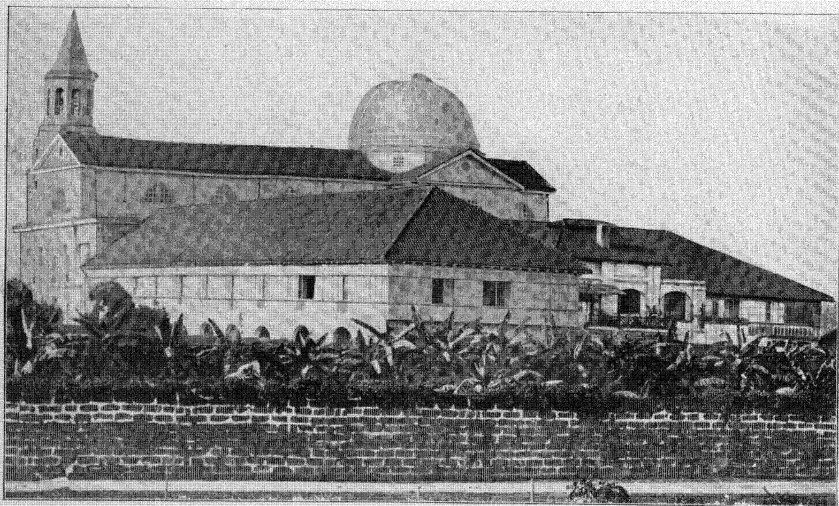
for supplies on the western coast. The Malampaya river empties into the inner sound, and boats ascend it for two miles, whence a good foot-path leads to the eastern shore, distant only two miles further. In this respect it is like Ulugan bay, farther south, which is said to be three miles from the eastern shore, with a good road the entire distance. . . . Both the eastern and western shores of Palawan are more or less fringed with shoals, rocks and islets, making navigation with the present charts dangerous in places, particularly on the west shore. The Philippine islands are not well surveyed, and it is unknown dangers that shipmen fear the most."

ground for a year, then move on. The majority are always wandering about. These aborigines must be very near the bottom of the human scale. I have watched them sleeping around a fire at night, in as much security as they ever know, and their tiny limbs, never still, were always quivering and stretching, and at the least sound in the jungle they were on their feet, wide awake, ready to flee. A mysterious people, uncanny, scarcely human, yet, in comparison with their Moro masters, honest and trustworthy. As for the Moros, they appear to do no work at all. When they are not robbing inland natives they pass the time in lament for the good old days when they,

the Orang Laut (Men of the Sea), ruled the waters far and near. The piratical spirit survives in vigor.

"At Marangas, my base of operations, the settlement comprised two houses occupied by Chinamen, and a stockade less than a hundred yards square, containing a hut for the officer in command, one for the garrison of thirty soldiers, and another for the stores. At each corner of the stockade rose a grass-thatched watch-tower, occupied night and day by sentries, with loaded rifles, lest the Moros should attempt a surprise. There was scarcely any food to be had for love or money. Mosquitoes swarmed as I think they do nowhere else on earth. One morning I counted thirteen alligators marching in a troop along the beach toward the mouth of a small river. Ants, millions of them, were everywhere that an ant

can crawl—in the soup, the jam, the bed, one's shirt, on the table—and a species more venomous I never encountered. My men from Manila suffered terribly. Scarcely an inch of their bodies escaped, and the wounds, if rubbed, suppurated like small-pox. To crown all, Marangas is notorious for a special kind of fever of virulent character. Half the garrison were down while I was there, and their commander was hardly ever well. The Chinamen were engaged in the dammar trade, which is carried on in a rather peculiar manner. The Sultan will not allow the interior natives to sell their resin to the Celestials direct; they must dispose of it to the Moros who dwell on the coast, and these do the trading with the Chinamen. Of course, the poor natives are plundered shamefully." The Sultan referred to dwelt close by.



THE NEW CATHEDRAL AT ILOILO

THE VISAYAS: PANAY AND ILOILO

THE collective name for the important central islands lying between southeast Luzon and Mindanao is the Visayas. (For their areas see page 12.) In commercial usage they include not only the official "Government of the Visayas" given on page 21, but also the Romblon islands and Masbate. Especially important are Panay, Negros and Cebu islands, which together produce the major part of the Philippine sugar crop, marketing it at Iloilo, the second port for commerce in the archipelago. Here the planta-

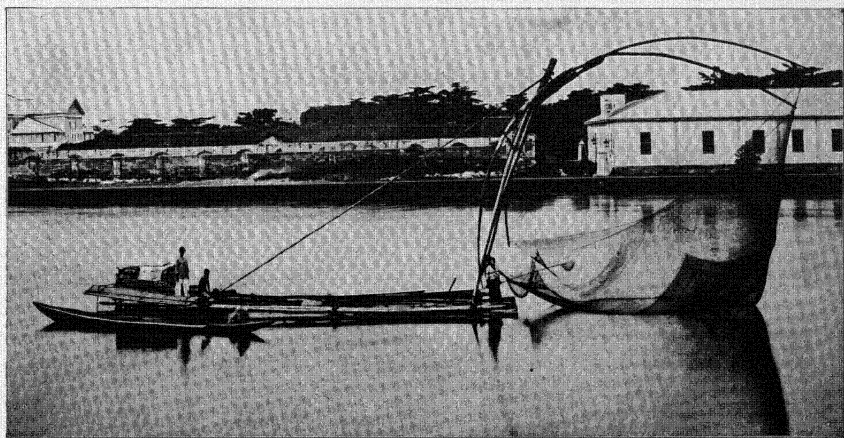
tion methods and the factories are more nearly up to date than in Luzon, and in consequence the Visayan sugars are in better demand. Samar and Leyte, more backward, ship large quantities of excellent Manila hemp, mostly to Manila, though some of it goes to the port of Cebu. The Romblon, Masbate and neighboring small islands support large herds of cattle, and they dispose of their products almost altogether in Manila. Masbate is peculiarly well off for good harbors. The tail of a typhoon is liable at any time to

pass over the more northern Visayas, but shippers give less thought to typhoons than to the southwest monsoons, which sometimes blow with great force, as many a seasick passenger on the provincial steamers could testify. The Visayas have (or had) cable communication with Manila, and would enjoy others had not the cable-steamer *Hooker* been wrecked in the summer of 1899 at the entrance to Manila bay.

These central islands are peopled mainly by the Visayans, a branch of the Malay stock cognate with the Tagal, which it probably outnumbered. The Visayans, however, lack the decisiveness and energy of the Tagals, and are less hospitable, some writers characterizing them as mercenary, callous and uncouth. Except some wild tribes of interior Negros they have

Visayan beach as soon as the southwest monsoon set in. Watch-towers were built in many places, from which the outlooks gave warning to the neighboring districts of the marauders' approach. But this sort of thing came to an end soon after 1870, the Spanish gunboats, aided to some extent by the British, punishing the pirates severely, and then the authorities keeping them down (and the United States has temporarily followed suit) through a moneyed arrangement with His Highness, the Sultan of Sulu.

Well under cultivation, the island of Panay has no aboriginal woods of any consequence remaining, except in its most backward portions, toward the west and northwest. It contains no volcanoes, but its surface is much broken by mountain ranges running



NATIVES FISHING ON THE PASIG RIVER, ABOVE SAN MIGUEL, MANILA

They are about to let a large, square net down into the water, and will raise it with a rude crane

all been Catholicized, and are docile and easily managed. During the last fifty years of Spanish rule they took no part in the insurrections, save in Cebu, in 1896, and then through the influence of Tagal emissaries, who accomplished little except to provoke a destructive bombardment of the town of Cebu from Admiral Montojo. Says Professor Worcester: "The average Visayan with a couple of bushels of shelled corn or a measure of rice in the house, and a bit of dried fish for dessert, wisely lies on the floor, smokes his cigarette, throws his guitar and composes extemporary songs on current events. His wife does the cooking and brings the water. When the provisions give out it will be soon enough to look for more." Formerly the Moros were a constant dread on every

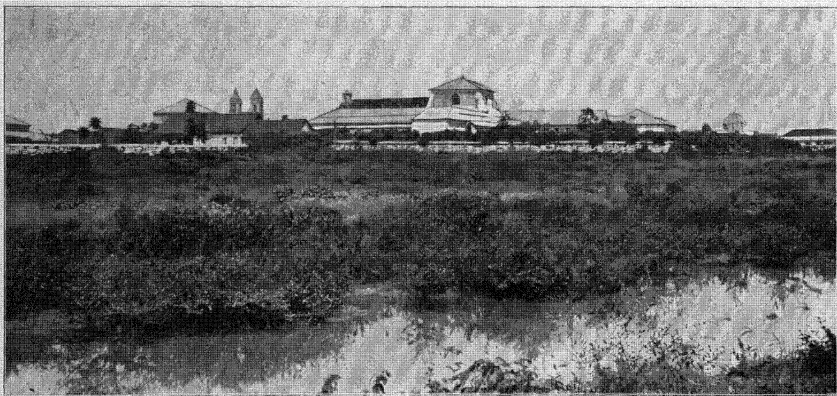
in all directions, and feeding with their springs innumerable small streams that form important factors in the great fertility of the island. Sugar is the product chiefly raised, with considerable amounts of tobacco, abaca (Manila hemp), rice and maize, and somewhat of cotton, cacao and pepper. Cattle-raising also has attention. The manufacture of native fabrics—pina, jusi and sinamay—is carried on with such activity, especially in Iloilo (outside of which it is hardly more than a home industry), as to give them creditable prominence in the exports. Panay supports a population of about 900,000.

Iloilo, with a present population of not exceeding 15,000 inhabitants, dates its importance from the opening of the port to all nations. It stands on a

low, swampy flat, on the right bank of the little Iloilo river, while a sand-pit promontory extending beyond it is the site of a defensive fort, with deep water close by. The better class of houses are built with stout wooden posts reaching to the roof, stone walls carried to the living-floor, and sheet-iron roofs. The native dwellings are the usual style of nipa huts. A long line of "godowns" (warehouses) abutting upon the wharves gives evidence of the large exporting trade. Besides merchants and commission merchants, sugar dealers and money-lenders, the business directory of Iloilo contains several drug firms, chemists, photographers, physicians and veterinary surgeons, solicitors, teachers, music-teachers and contractors, brick and pottery manufacturers, carriage-builders, hat-makers, trimming manufacturers, tailors, tramway and steamship owners, and a branch bank. The town suffered severely from the fire of February 12, 1899, at the American occupation, but the cathedral and seminary escaped, as also some of the public buildings. There are several foreign consulates here.

The high, wooded island of Guimaras, across the narrow strait, besides affording the harbor a first-class protection against the southwest monsoons, and giv-

ing to the outlying town an always picturesque landscape in sight from every quarter, acts as a kind of funnel, so that Iloilo has the unspeakable comfort of a constant breeze. The climate is decidedly more bearable than Manila's, but the fact that the spring tides cover the whole town with water is a serious drawback. The scarcity of drinking-water is obviated by bringing it across from Guimaras in tank-boats. By steamship Iloilo is called three hundred and fifty-five miles from Manila. The means of communication with the interior are wretchedly poor. During the rainy season the country roads are practically impassable, and this, as everywhere in the Philippines, seriously retards the development of agriculture and commerce. The populous native towns of Jaro and Molo are respectively two and one half and four miles from Iloilo, with which, but for the disturbed condition of affairs, the former would ere now have been connected by the electric tramway, for which a concession was obtained in 1896. In these two towns live the mestizo-Chinese middlemen of the island, some of them very wealthy, as also a number of planters owning sugar estates in Negros, but preferring to reside where it is more secure and healthful.



Courtesy of Andrea and Reeves

ERMITA, ONE MILE SOUTH OF THE WALLED CITY

Over this stretch of ground the American troops advanced to take Manila, August 13, 1898

NEGROS, CEBU, LEYTE AND SAMAR

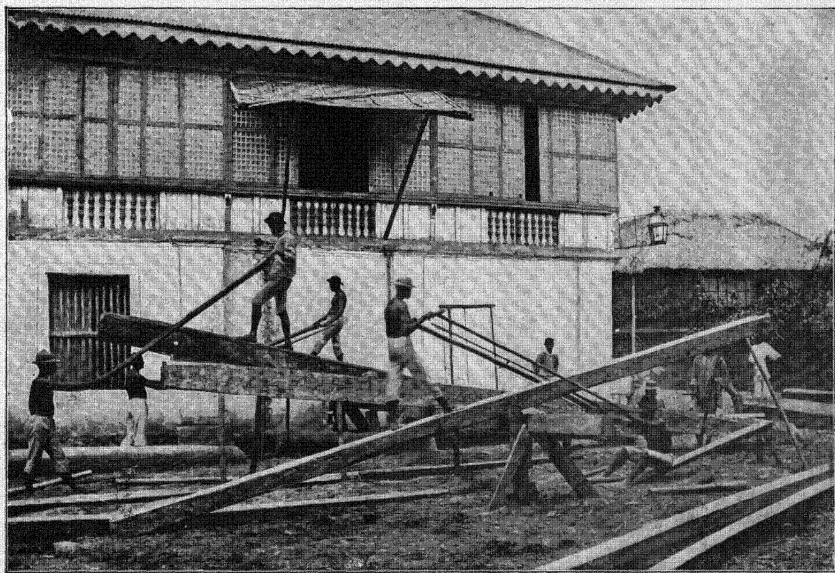
NEGROS is of great agricultural importance, and in the production of sugar it leads. In places considerable coffee is raised. Up to about 1830 Negros remained as little known as Mindanao is now, and chiefly passed as a refuge and hiding-place for criminals and hard-pressed opponents of government

misrule. On the introduction of inter-island steamers, in 1853, a change took place, which was followed by other changes as soon as the piratical raids of the Moros could be countervailed or stopped, until now, notwithstanding its occasional outbreaks of brigandage, most parts of the island are well under control.

Huge forests still cover the interior, and though the hill-men have never been subdued, these unsophisticated savages make little or no trouble when left alone. How the Spanish gentry handled them was shown when a Castilian friend accompanied Professor Worcester into the mountains, taking a hunting-piece along, to put some shot, he said, into the first one he came across, for the fun of seeing him run!

The capital of Negros was originally located at Jimamailan, but the governor having been murdered, in 1844, in an uprising caused by arbitrary impressments for road-building and for private enterprises,

In the island of Cebu, which has scarcely half the extent of Negros, the original forests have nearly all been cut away, and there is little arable land not under cultivation. Sugar is the principal crop, abaca and maize coming next. Cebu has no volcanoes, and the mountain ranges are mostly low. The coasts are high, the rivers of small importance. Gold and lead have been found in the island in small quantities, and while petroleum-beds are known to exist, they remain undeveloped. A carboniferous formation extends over the greater part of the island, and at a great many points outcroppings have been worked,



WORKING UP SQUARED TIMBER INTO LUMBER

There is very little machinery in the Philippines, the universal dependence being hand labor

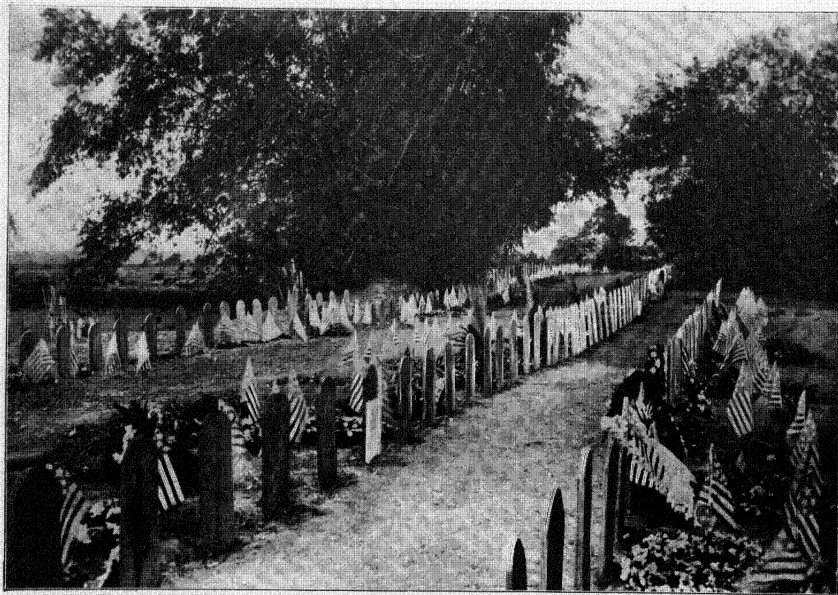
his successor changed it to Bacolod, on the northwest coast, opposite Iloilo. This town, three hundred and seventy-nine miles from Manila, with 6,300 inhabitants, has some good public buildings and fine private residences, but in the harbor the water is so shallow that large vessels have to lighten everything at half a mile from shore. Some twenty-five miles southwest of Bacolod, in the midst of almost impenetrable forests, towers the volcano of Malaspina, one of the great landmarks of the central Philippines. It is said to still continually groan and shake. In the mountains, especially in the south, deer and wild hogs abound.

mostly in a small way; but true coal has no more been found here than anywhere else in the Philippines. What is found is a pitchy lignite of superior quality, yet containing scarcely two thirds the per cent of carbon that true coal does. The discovery of coal in Cebu dates from 1827. The government attached so much importance to it as to decree a monopoly, which, however, was soon abandoned. When the industry was thrown open to all comers coal-mining became the rage, and one or two companies expended large amounts of money on their concessions; but the absence of roads and the necessity of investing large

sums in railways, in order to compete with Australian and Japanese coal, soon caused a reaction, and most of the workings were abandoned. Nevertheless, in peaceful times Cebu ships thousands of tons of its excellent lignite to Manila annually, and near the town of Cebu a little coal railroad has been almost completed.

The town just mentioned, having a population approximating (with its suburbs) 40,000, and situated four hundred and sixty miles from Manila, is the capital. It marks the site of the first Spanish settlement in the Philippines, is the seat of a bishopric,

Visayas," though the administration of Visayan revenue was removed to Manila as far back as 1840. It is the Mecca of all devout Filipinos, for the cathedral contains a shrine of the Most Holy Child of Cebu, an image of the Infant Jesus, which is the most sacred of Philippine statues, and tradition says was found on the shore of this island by a soldier hundreds of years ago. It is of ebony and only fifteen inches high, but it is covered with silver trinkets and other offerings. The patronal fiesta occurs on the twentieth of January, when the official honors of a field-marshal were formerly rendered the sacred presence by lines of



THE FIRST DECORATION DAY IN MANILA, MAY 30, 1899

The cemetery where the American soldiers bury their dead is situated on the highest ground adjoining the city

and has a fine cathedral and several churches. It is well built, and the roads in the vicinity are good. The port was opened to foreign trade in 1842, the first in the archipelago after Manila, to which it ranks next as a hemp center. In sugar exporting it comes third, or next after Iloilo. The white houses of the town come almost to the water's edge, and with the churches are beautifully set off, when viewed from a ship in the harbor, against the dark green mountains in the background. Cebu in Spanish times was the center of administration for the "Government of the

troops drawn up for review, and when its devotees thronged the town from hundreds of miles away.

The islet of Mactan, close by, consists of an old coral reef eight or ten feet above sea-level. At the northern edge stands an ancient dilapidated convent. The greater part of the island is covered with a growth of aquatic mangroves, the rest with cocoanut plantations. On its west coast Magellan was killed, amid the circumstances mentioned on page 9.

Leyte and Samar are so much out of the way of Philippine tourists they would be almost unknown

were it not for their large shipments of hemp—supplemented with sugar, cocoanuts and a few other products—chiefly to Cebu, but in part to Manila. In the Filipino-American war they were scarcely heard of. Both islands are mountainous, with high, steep coasts in most places dangerous of approach. The capital of Leyte is Tacloban, on the northeastern

archipelago of little high and richly wooded islands, with nipa huts and crops of abaca everywhere in evidence. Catbalogan is known in the inter-island trade as quite a hemp port, and in front of many houses the white fiber during most of the year can be seen hanging on long lines of liana, or rope, to dry. Its population slightly exceeds that of Tacloban, and

its distance from Manila is the same. Samar is visited yearly with devastating tornadoes, and neither it nor Leyte has any roads to speak of. In both of these islands, but especially in Samar, the high mountains and the thick forests of the interior shelter various savage tribes unvisited as yet by whites. What is believed to be the largest existing species of the eagle an English naturalist discovered, in 1896, on Samar, where it lives above the level of the boundless forests, and is said to feed upon monkeys. Its weight is from sixteen to twenty pounds, while the average



MORO CHIEFTAINS IN MINDANAO

The Moros are fanatical Mohammedans who defied the Spanish power

coast, by steamer three hundred and thirty-eight miles from Manila. It contains a population of about 6,000. "A number of hemp storehouses line the water-front, and, as usual, the ever-present Chinese are the central figures of the commercial part of the community." From Tacloban northeast to Catbalogan, the capital of Samar, the steamer passes amid a continuous

age weight of a golden eagle, the type of its species, is but twelve. More powerful than even the harpy eagle, it has a deep and extraordinarily formidable beak and tremendous claws. The single specimen the naturalist obtained was disabled by a buckshot in the neck, and was taken down with extreme difficulty from the tree to which it clung, by a native hunter.

SULU PEARL-FISHERIES: THE MOROS

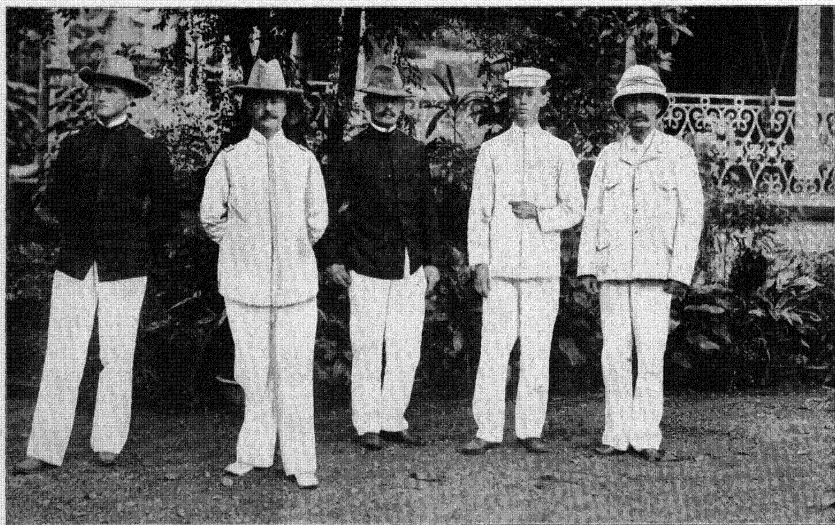
THE pleasant navigation of the Sulu sea may serve to make it a favorite stage, perhaps, in the trips of the coming equatorial steamship line that will be scheduled, as soon as the Nicaragua canal is finished, to circumnavigate the globe in eighty days; and personally conducted parties in less haste may even have a day's excursion thrown in for a glimpse of the pearl-fisheries. This is one of the extremely few industries to which that unspeakable loafer, the Moro, is willing to turn his hand, and as a diver he ranks with the best of the Ceylonese, who stay under water from two to three minutes. All pearls above a certain size supposedly went, till very recently, to the

Sultan of Sulu, who is the lord paramount of the Mohammedan tribes in general throughout the southern Philippines.

The decline of the pearl-fisheries of Ceylon and the Persian gulf led to a great development of those in the Australian and Sulu waters, though the English companies especially interested, like the American monopoly handling the sealing business of Alaska, have carefully avoided taking the public into their confidence. A great London jewelry firm is said to control this line of enterprise in the Far East, and to direct the annual cruises of a few dozen small or moderate-sized schooners engaged in it. These vessels

have European officers and supercargoes, but the divers employed are all natives, except a few white professionals trained to the use of diving-apparatus. The Moro diver's methods are extremely simple. He strips off his clothing, provides himself with a knife and net bag, ties a stone to his feet, draws a deep breath, and overboard he goes. He is let down rapidly by a rope to the bottom, usually from thirty to forty feet, though possibly it is double that. Working his fastest, he cuts the shells from the rocks within reach, puts them in his net bag, gives the cord a signal pull, and with his garnered treasure is drawn up. Ravenous sharks occasionally gather, but

The Moros of these parts were so called by the Spaniards from their being of the same faith as the Moors, those ancient infidels and deadly enemies in the home land. Occasionally a writer calls them Sulus. Tradition has it their conversion to Mohammedanism dates back eight hundred years, when they dwelt in Borneo, and was literally at the hands—the Koran in one hand, a sword in the other—of fiery missionaries direct from Arabia. Entering the Philippines about the same time the Spaniards did, perhaps they might, but for the latter, have made Aguinaldo's people a subject Moslem race. They rapidly occupied the Sulu archipelago, the island of



MAJOR-GENERAL ARTHUR MACARTHUR AND STAFF

The contrast between the U. S. army blue blouse and the light uniforms customarily worn in the Far East is much in favor of the latter

these he has been trained from childhood to attack, so that generally he does not much mind them. When the schooner has obtained twenty thousand shells, more or less, it puts in to shore, where its damp, strong-smelling accumulations are landed and spread out on the beach, for the sun to hasten decomposition and permit the pearls to be easily detached. While they are true pearls only in small part, the rest being mother-of-pearl, all have a commercial value. Such is the exhausting nature of the pearl-diver's occupation that he can hardly hope for more than a dozen or fifteen years of life after he takes it up.

Basilan, parts of Mindanao, and away to the west Balabac and southern Palawan, and notwithstanding all efforts to curb it, the headship of the Sulu sultan is still virtually acknowledged in all these different lands. Of course, there are subordinate sultans and rajahs in remote parts, also datos (chiefs) many, with panditas, or priests, in every village, and numerous cherifs, who are higher dignitaries guiding the faithful in both temporal and spiritual affairs.

During the first period of European occupation the dominating pirates were Japanese, who scoured the seas from Siam to Siberia, preyed on the Chinese and

widely scattered Malaysians, and kept everything agog with their alternate trading and fighting. But once started in the Philippine raiding business (as they were in seeking revenge for Spanish inroads in Mindanao), the Moros in the seventeenth century made their foray the great event of the year. "With each recurring southwest monsoon hordes of them manned their war-praus and sailed north, where they harried the coasts until the change of monsoons warned them to return home. Thousands of captives were taken, men were compelled to harvest their own crops for the benefit of their captors, and were then

foreign sailing-vessels were attacked and captured. The Spaniards did not tamely submit to this state of affairs. Expedition after expedition was organized. Millions of dollars and thousands of lives were wasted. Temporary successes were gained, but they resulted in no permanent advantage. On several occasions landings were made on Sulu itself, forts built and garrisons established, only to be driven from the island or massacred to a man. Not until the day of rapid-fire guns and light-draft steam-gunboats were they finally confined to the southern waters of the archipelago. Beyond this achievement Spanish control never went.

An efficient patrol of gunboats was established, and the Moro praus were forbidden to put to sea without first obtaining a written permit from the nearest Spanish governor. They were also ordered to fly the Spanish flag. When a prau was encountered that did not show the flag, or was not provided with a permit, it was rammed and cut in two, or sunk by the fire of machine-guns. No quarter was given. Various points in Mindanao, Basilan, Tawi-Tawi and Balabac were taken and fortified. Many of the Moro coast villages on these islands were burned and the inhabitants driven inland; and there finally arose a sort of armed truce, which was broken at intervals by both parties." [Professor Worcester in the Century Magazine.]

Their harems recruited for centuries with the women of numberless tribes of Malaysia, and even some of European nationalities (for until the days of steam few merchant vessels could hold their own against the swarming praus of these pirates), the Moros are of very mixed blood. Yet they possess characteristics entirely distinctive. They are three to five



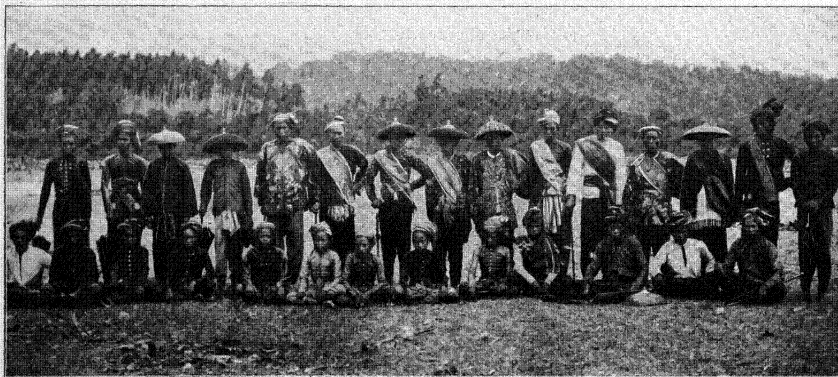
MORO CHIEFTAIN AND HOUSEHOLD, NORTHERN MINDANAO

butchered in cold blood, while women and children were carried away, the former to enrich the seraglios of Moro chiefs, the latter to be brought up as slaves. For two and a half centuries this state of affairs continued. Emboldened by continual success, the Moros no longer confined their attention to the defenseless natives. Spanish planters and government officials were killed or held for ransom. But the delight of the grim Moslem warriors was to make prisoners of the Spanish priests and friars, toward whom they displayed the bitterest hatred. Islands which had once been populous were almost depopulated. Even

inches taller than the Tagals, and, what with their war training from infancy and their constant practice in boating, their physical development is often superb. In garments of gaudy colors, perhaps showily embroidered—trousers skin-tight below the knees and very loose above, sleeved vest decked with many buttons, a very gay sash, and a fez or turban—they are indeed a picturesque set of cutthroats, with gleaming eyes and dare-devil mien. Above the age of sixteen every male goes armed. Besides the kris the favorite weapon is the barong, something like a butcher's cleaver, with which it is child's play to lop

off a head, an arm or a leg, and the owner's pride to cut an opponent in two at a single side stroke. Not even the "strenuous" Norseman reveling in combat and gory ship-decks placed so light a value on human life. To try the edge of his new barong a Moro will halve a slave without giving the matter a second thought. Moro weapons, including a two-handled sword and a light round shield, are all home-made, and their cutting instruments, wonders of finish and temper, are sometimes inlaid with silver or even gold. Occasionally a warrior clothes himself in chain-armor. In battle the Moro is as fearless as he is treacherous in everything. For him work is degradation, the lot of slaves. Yet he is not above begging like a mendicant when the white man has anything he wants.

The women are described as excessively fond of bright colors, especially scarlet and green, and wearing a tight-fitting bodice, showing every line of the bust and arms, a baggy skirt which is divided, and a long piece of nondescript drapery, worn in a great variety of ways, or even used as a protection from the sun. The children wear about as much clothing as among the Tagals—for the most part nothing. Most of their time is spent in the water, and they swim and dive like ducks; for the family lives in a seaside village, built on posts over the tide, rude bridges connecting it with the shore, and praus being tied below, ready at a moment's notice. The Spanish gunboats knocked hundreds of such villages to pieces with neatness and dispatch, and perfect impunity.



INDEPENDENT MORO CHIEFTAIN OF NORTHERN MINDANAO, WITH WARRIORS, CHILDREN AND SERVANTS

MINDANAO AND THE SULUS

THE great island of Mindanao, where, as mentioned on page 9, the first formal rites of Spanish sovereignty took place, is the least known and least settled of the Philippine group. The first settlements about Surigao, at the northern extremity, were the scene of a bloody insurrection in 1629, that lasted three years. The settling process extended slowly to other points, but complete administrative organization dates only from the decree of July 30, 1860, establishing the "Government of Mindanao and the Adjacent Islands." (See page 21.) The interior is known to be largely occupied by elevated mountain chains, in which occur noted volcanoes, Mount Apo being nearly eleven thousand feet high. The rivers are numerous, and some of them, such as the Agusan, Cagayan and Rio Grande de Mindanao, are

of large volume. The last mentioned is navigable for sixty miles by boats of three and one half feet draft, and flows through a wide valley, fertile and beautiful. The Agusan is navigable for only twenty miles.

Civilization simply fringes Mindanao. It is confined to the Spanish towns scattered along the seacoast and lower parts of various rivers, these towns being principally inhabited by Visayan and other emigrants from islands further north. Neither the Pagan nor Moro indigenes ever submitted to wear the yoke of the Christian white man. Of late years the Spanish wars, chiefly waged in the country back of Iligan bay, were hollow affairs gotten up by the Governor-General for the sake of bravos and decorations to be gained by imaginary or fruitless victories, or as a speculative fraud on the Madrid government,

the pickings reaching annually from \$200,000 up. "Young boys from the north," wrote Stevens in his usual lively way, "have been drafted into native regiments to go on this fatal errand. The prisons of Manila have been emptied, and the convicts, armed with bolos, have followed their more righteous brethren to the front. Well-trained native troops have gone there; Spanish troops have gone; officers have tried it, but to no end. If in the storming of some Moro stronghold, a dozen miles inland, the convicts

miles long, built by German capital and workmen, but did not locate it. Mindanao's exports of sugar, cacao, abaca, indigo, etc., have much increased within the past twenty years, and a further great development of production will occur as soon as the interior can be opened up. A large timber trade is another item in the coming outlook, the immense forests yielding a splendid variety of hard woods, headed by a mahogany of giant size. This island has long been the center of a trade in alluvial gold, while specimens

of gold-bearing quartz, etc., have been repeatedly found; and here grows, two thousand feet above sea-level, the largest flower in the world, the bolo, having five petals from two and one half to three feet in width, while a single flower often weighs, so it is said, from eighteen pounds to twenty-two pounds.

Very curious are the villages of the Mandayas, a primitive tribe far inland, who build their huts from thirty to fifty feet above the ground, up in the forks of trees, the object being to escape massacre by the head-hunting baganinis ("men of might") from the other districts. Sometimes the baganinis set these aerial abodes on fire with their burning arrows, or again a phalanx of them climb the trees, keeping their shields locked overhead, cut away the bracing posts, and capture the inmates, who are summarily disposed of—the men beheaded on the spot,



SIGNALING FROM THE TOWER OF CALOOCAN CHURCH TO MANILA
Spelling out a message to the monitor Monadnock over the intervening Filipino lines

in the front ranks were cut to pieces, it was of no importance. If the drafted youths were slaughtered, there were more at home. If native troops failed to carry the charge, things began to look serious. If the Spanish companies were touched, it was time to flee."

Next to Spanish has come German activity in Mindanao. Some of this nationality are known to have smuggled in firearms and ammunition, which the authorities were doing everything possible to keep the Moros from getting. A German newspaper lately spoke of a narrow-gauge military railway, twenty-one

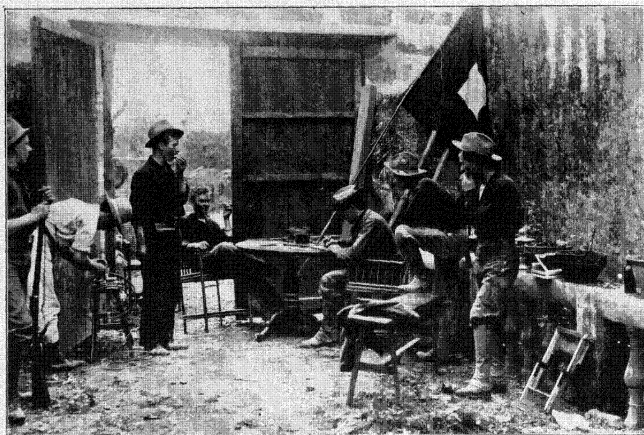
the women and children carried off as slaves.

Mindanao's leading port is Zamboanga, in the extreme southwest. It was opened to all nations at the same time as Iloilo, but extortionate harbor dues gradually drove foreign trade away. The harbor has a long pier, the defenses left by the Spaniards are strong, and under more progressive rule Zamboanga may yet become a place of importance and a port of call for steamers to Australia. The town covers many squares, and it is well kept and clean. The principal seat of the scattered Jesuit missions is

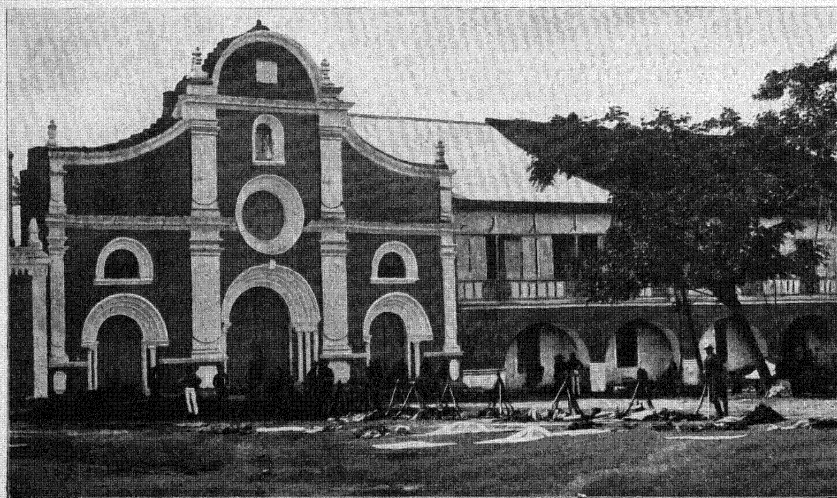
in the southeast, at Davao. Many of these self-sacrificing men have fallen at their post, but the work goes on. In the Philippines the Jesuits, not being allowed to hold curacies, devote themselves wholly to science, to education and to mission work.

The Sulu archipelago, which consists of about one hundred and sixty islands and various uninhabited reefs, extends southwest from Basilan island to the treaty distance of three marine leagues (about nine miles) from the coast of Borneo. It includes the Tawi-Tawi group. Following native pronunciation, Spanish officials and writers give the name as Jolo, and this form is frequently used in American press dispatches. The smaller islands are covered with mangroves, while the larger ones have thick forests of large timber, and the natives raise rice and maize,

vegetables and a great variety of tropical fruits and edible roots. Sulu island, where even the forests are mostly composed of fruit-trees, the successors of those planted long since by slave labor, is a veritable fruit-garden. It is the heart of Moro-land. The principal port, Sulu, after short-lived seizures previously, was occupied for good by the Spanish forces in 1876, in



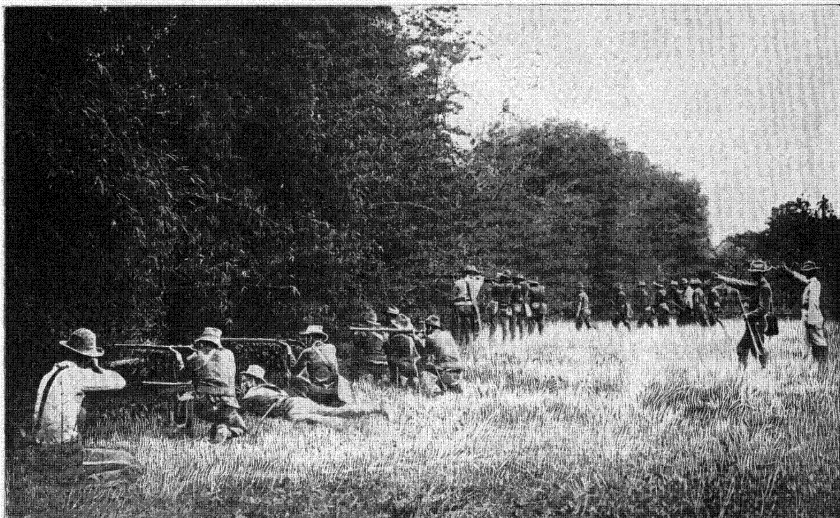
SIGNAL CORPS TELEGRAPH STATION NEAR MANILA



AMERICAN TROOPS QUARTERED AT THE TRIBUNAL, MALOLOS

which year the priests throughout Luzon and part of the Visayas preached a holy war, to aid the government in subduing the Mohammedan infidels of the south. The Stainless One, as, among twenty other swelling titles, the Sultan is called, had transferred his capital many years before to Maibun, where the Spaniards could get at him only with great difficulty. The Sulu potentate is a miniature of the Unspeakable Turk enthroned at Constantinople, his government an irresponsible despotism based upon feudal customs probably two thousand years old, unchanged except as slightly modified by the later religious cult. He is head of both church and state. His harem is

missioner from the United States government, waited upon him, in August, 1899, and arranged for a protectorate under the Stars and Stripes, with a reduced subsidy, but substantially the same terms otherwise as the extinct one of Spain. At first blush one can hardly help feeling there is something incongruous about a great Christian nation feeling a truculent Moslem polygamist and slave-driver to do about as he pleases in Sulu, while at the same time the plea of Luzon Christians for self-government was answered with a storm of bullets. But who that reads history does not know that when the spirit of mastery is aroused consistency and the finer sentiments may



AMERICAN TROOPS CLEARING A THICKET OF INSURGENTS

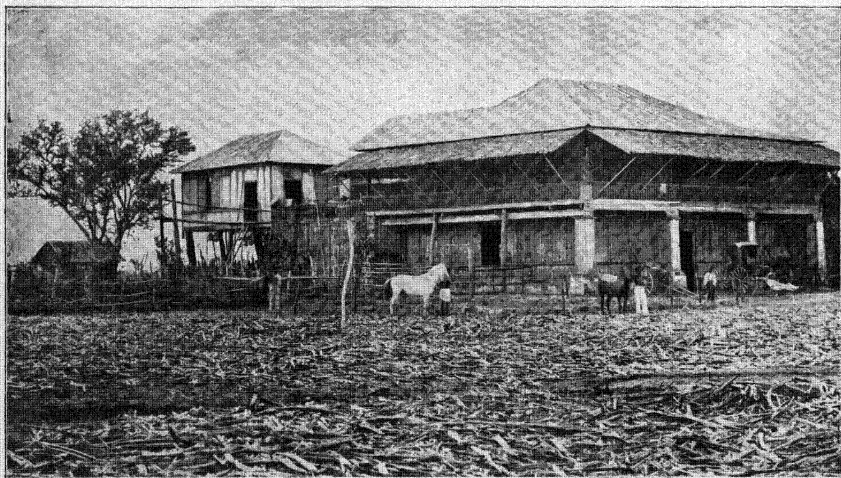
surpassingly numerous, and its appointments very sumptuous—for Sulu. The present head of the faithful is exceedingly devout, making his pilgrimages to Mecca in all the state his impoverished finances permit. On his return from Mecca in 1898 he took a stop-over at Singapore, to open negotiations for a British protectorate; for he had learned with deep disquiet what a blow his suzerain had received at Manila, and was brooding over the loss of his bribe of twelve thousand dollars a year to keep the peace and put on "company manners." He got no encouragement in Singapore, and his state of mind was only relieved when Brigadier-General Bates, as high com-

alike have to go into hiding? So the Sulu laws and customs are to go on for the present the same as ever, with only piracy lopped off. Polygamy and slavery remain honored institutions; the Stainless One would not listen to any talk of changing them further than to consent that any slave might buy his freedom for twenty dollars.

Of the slaves some are born such, some are captives taken in war, and some, with their wives and children, are simply unfortunate debtors who could not meet their payments. The panditas (priests) holding forth in thatched bamboo mosques keep the minds of half a million fanatics closed against humanitarian and

progressive ideas, even vetoing the photographic art; for does not the Koran denounce anathemas against making images and pictures? Horrible is the encouragement they extend to certain oath-bound fanatics pledged to kill all the Christians possible, the juramentados, or "men of the oath." In Sulu the vow taken by the juramentar is held to be most meritorious, and in fulfilling it he transforms himself into something worse than any beast of prey. He slashes at every one within reach, utterly regardless

of consequences, till, riddled with bullets or cut to pieces, he drops dead. His relatives do not mourn, but hold a celebration and congratulate one another upon the exalted state the departed has made sure for himself in Paradise, amid flowery banks and sparkling fountains, with houris of more than mortal beauty to attend his every desire. The debtor sunk to a slave has long been allowed to restore his wife and children to freedom by obtaining a juramentar's blessing from the pandita and rushing to his death.



A SUGAR-MILL IN SOUTHEAST LUZON

The crushed cane-stalks, after drying, will be used for fuel. Larger mills with up-to-date machinery would greatly help the sugar industry

PRODUCTS, TRADE AND CURRENCY, ANIMAL LIFE

NATURE has destined the Philippines to agricultural pre-eminence. The fertility of the soil is wonderful. Not only do all tropical fruits flourish there, but such important staples of the temperate zone as maize (two crops a year), wheat, barley and millet. Experiments indicate that tea and grapes require only ordinary attention to succeed well. In point of variety the range of vegetable production is enormous. Of sweet potatoes and yams over one hundred million pounds are raised annually.

Land tenure is in a confused state. The differences between the holding and the owning of land are such as in many cases puzzle an American. For a majority of the estates title-deeds have never existed, and very many are held by possessory title alone. Foreman estimates that only one fourth of the tillable

land is cultivated. Of what would be called in the United States government land there is a large amount, Dr. S. A. Knapp, the expert sent out by the United States Department of Agriculture, reporting it as nearly two thirds of the total in the Philippines; this includes the mountain areas. The same authority gives the price of improved land as ranging from eight to forty dollars an acre (silver currency), according to location and the value of the improvements.

Landed estates are almost entirely of small or moderate size. Throughout Luzon five hundred acres would be considered a large holding, and three thousand acres is the maximum for even Negros. Rural laborers constitute the bulk of the population under civilized control, and so wretchedly are they paid that any such calamity as a flood or typhoon, a visitation

of locusts or white ants, or an unusual drought, entails great suffering and brings them face to face with starvation. Five to eight cents a day and "found" is named as the ordinary wages paid on a Negro sugar estate a few years since. In central and southern Luzon a share system has largely prevailed in lieu of wages, and in coffee-raising the laborer was formerly allowed one half the crop. On the larger plantations, especially those devoted to sugar, as many as five hundred or six hundred native laborers live in their nipa huts just as the negroes used to live in their shanties during slavery days with us. Food and clothing, both of the cheapest, are furnished by the planter, who keeps an account, and when the crop has been harvested a settlement is had. Possibly the little brown toiler may then receive a few dollars in cash, but very often he comes out deeper in debt to the planter than he was the previous year. Under this system millions lead a life of virtual slavery.

Misgovernment, by depriving him as it has of any incentive to effort, has co-operated with lack of a proper training to make the Filipino an extremely slovenly farmer. The native's plowshare is a mere stick of hard wood sharpened to a point, the beam and handle being attached according to any one of the several different patterns, all most primitive. His harrow is equally rude. These two, with a Malay knife, are ordinarily his only field implements, at least until harvest. His hauling is done

with a rough heavy cart, whose two wheels are sections cut from a large tree, or else—and altogether during the rainy season—with a great clumsy sledge.

The Philippine draft-animal, the universal beast of burden, is the carabao, or water-buffalo, which feeds on various swamp grasses, hay being unknown, but which requires nothing so much as abundance of water, and daily, once or twice, the mud bath that not only suits his amphibious nature, but provides him with a veritable coat of mail against the stings of swarming insects. Of other domestic animals the commonest are swine, which, with plenty of chickens, are to be seen about every hut in farming districts.

In the lack of large horses native ponies from nine to twelve hands high, singularly tough and strong, are in common use for riding or for light driving.

The principal products are sugar, hemp and tobacco (both the leaf and manufactured), supplemented by coffee, indigo, copra (dried cocoanut kernel), sapan-wood for dyeing, and timber. The great rice crop, maize and other grains are all for home consumption. Rice is grown in every province. There are scores and even hundreds of varieties, but the main distinction is into swamp and upland rice, the former giving much the larger yield, but allowing only one crop a year, whereas the upland rice gives two or three crops. When growing in the field, or after it is harvested, but is not yet hulled, rice is called paddy. Four



CARABAO AND WHEELED CART HAULING LUMBER

The lumber, as a general thing, is partially squared in its native forest before removal

months are required to bring the crop to maturity. Steam rice-mills are no longer rare in Luzon.

The abaca, which yields the world-famous Manila hemp, is a species of plantain growing in high places and closely akin to the banana, and indigenous to the Philippines. The chief abaca ports are Manila and Cebu, at which points most of the product is baled by great hemp-presses. Besides its use for cordage the world over, abaca furnishes a valuable fiber for making carpets, tapestry, hammocks, hats, bonnets, and even wearing-apparel. Albay, in southern Luzon, is the center of a famous hemp region, but the best of all comes from Leyte and the adjoining Visayas.

In value of their exports the race between sugar and abaca is neck and neck. Cane-raising has been successful in parts of central and south Luzon and of the Visayas and Mindanao. The highest development of this industry is in Negros, except as to which island sugar manufacturing is carried on almost altogether in a small way and using antiquated machinery.

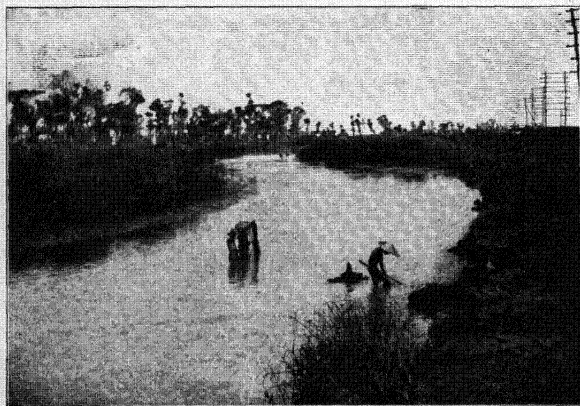
Tobacco cultivation is no less widely diffused than rice, for to the Filipino smoking is one of the necessities of existence. The best tobacco region, one almost rivaling the Vuelta Abajo of western Cuba, is the valley of the Cagayan, in the north part of Luzon. Tobacco, including cigars and cigarettes, is next to hemp as a raiser of government revenue.

Coffee and cotton were formerly produced in large quantities, but the coffee-plant has been well nigh

which the United States had \$162,446, or less than one fiftieth; total exports as \$20,175,000 (gold), of which the United States had \$4,982,857, or very nearly one fourth. This country was then taking from thirty to fifty per cent of the sugar exported, and about fifty per cent of the Manila hemp, while its beggarly showing of shipments in return consisted chiefly of flour and petroleum. Among the articles for which normally there should be a good sale in the Philippines, and which Americans ought mainly to supply, are sewing-machines, simple tools for hand labor, firearms, knives, spoons, pans, pins and needles and cotton goods. For most kinds of steam and agricultural machinery the conditions seem not yet ripe.

From the facts that the Philippines were so long a mere official annex to New Spain (Mexico), and were dependent on the latter for their currency, it naturally resulted that Mexican silver dollars became the standard money. They are still such, silver being the money basis all over the Far East.

There is no tropical or subtropical fruit that does not thrive in the Philippines. Besides the more familiar bananas, oranges, lemons, citrons, pineapples and cocoanuts, the list includes that king of South sea fruits the manga, the guava, tamarind, shaddock, mangosteen, jackfruit, medlar, durian, jujube, cinnamon-apple, bread-fruit, papaw, as also many others; and in this connection there may be named the sago, vanilla, pepper-plant, and the



Courtesy of Andreac and Reeves

A SO-CALLED CANAL, MANILA

Many undrained ditches, foul and fetid, abound in Manila and its suburbs

exterminated in most districts by a destructive insect, while home-made cotton cloths have been driven out of the market by those imported from England. Cacao-growing is actively carried on in some of the southern islands, and to some extent in Luzon. The excellent chocolate and cocoa obtained from it are consumed in the islands. Indigo grows wild. In its cultivation handsome fortunes have been made, and its culture offers capital good investment.

The total annual trade of the Philippines (imports and exports together) was given in a United States Treasury Department statement, at the outbreak of the Spanish-American war, as \$62,296,559 (silver), of which the United States had \$5,145,303, or about one twelfth; total imports as \$10,631,250 (gold), of

betel and other nuts. In the Philippines the pineapple is not much esteemed as a fruit, but is extensively cultivated for the leaves, whence the costly, semi-transparent pina and wondrously enduring jusi fabrics are produced. The banana, growing in over a hundred varieties, is a great boon to the natives.

Still more highly prized is the cocoanut, whose meat, both raw and prepared, forms a staple article of food. From the husk of the cocoanut the Tagals make ropes and cords, and a material for calking their boats. From the woody shell they carve spoons, cups, beads and rosaries and many other articles. The leaves, if nipa or gorgon-grass is not readily obtainable, they turn to account in roofing their houses. The veins and small ribs of the leaves are used to

make brooms, the mid-ribs as fuel, and the ashes to make soap. Oil-barrels, tuba-casts and water-pipes are fashioned from hollow sections of the trunk, while from the roots a red dyeing material is obtained that, in a pinch, is used instead of betel. Coconut-oil, still manufactured in large quantities, was once an important article of export to Europe, where it found ready market as an ingredient of soap and candles. The natives use it as a dressing for hair, for lubricating, for their lamps, and for cooking. The trade in copra (dried coconut kernel) that began a few years ago has largely replaced that in coconut-oil, and has grown to great proportions throughout the Far East.

Of the other palms the nipa has special importance from its use in house-thatching, etc. The distilled essence of ilang-ilang, well known to perfumers throughout the world, and in very extensive use as the basis of the finer quality of perfumes, is from a tree that grows nowhere else than in the Philippines.

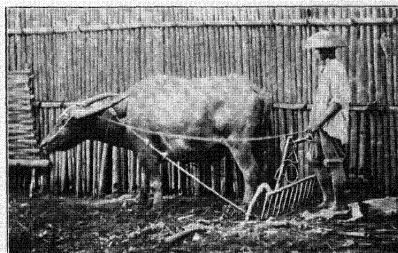
The Philippine islands abound in woods, valuable for building, furniture, etc., others as dye-woods, and still others as yielding costly gums. Most famous of their fifty sorts of hardwood is the molave, capable of resisting any known insect and not affected by either heat or water. The most characteristic of Philippine growths is the bamboo. Bamboo sticks are the almost universal material for making buildings, furniture of all kinds, bridges, fencing, rafts, scaffolding, carts, baskets and all sorts of household utensils, pipe-organs, various weapons, carrying-poles, cordage, etc.

Concerning the mineral wealth of the Philippines there has been far more talk than actual knowledge. In 1894 an English syndicate began working a concession covering many thousands of acres in east Luzon for gold. Its shares are still in repute in the London market, though it has not aired any notable strikes.

That gold is found in the Philippines is beyond doubt, the only question being its existence in quantities profitable to work. Luzon gold was a common object of barter in the Chinese trade at least fifteen hundred years ago, and the wild hill-men of that island all traffic in gold, in a limited way, still. In the two Camarines (provinces of southeast Luzon) the partially civilized Bicolos get out more or less gold every season during the intervals of crop-tending, and Mambulao, one of their towns, literally means "the place of gold." The "Paracale gold," familiarly known in Manila, derives its name from another of their villages. In Mindanao the natives have worked alluvial-gold deposits along certain coasts for centuries, but with what reward is chiefly conjecture.

Iron of excellent quality is found in central and southeast Luzon, in the midst of immense forests, thus assuring abundant supplies of fuel for smelting. In

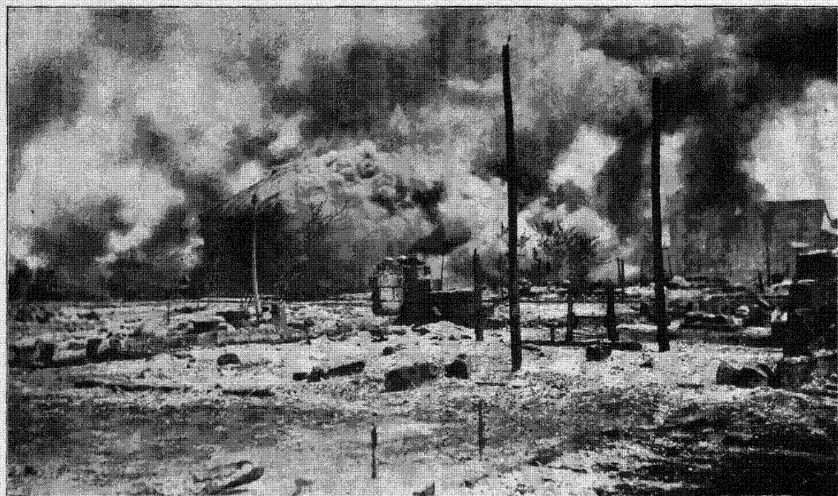
Bulacan province wrought-iron has been produced in a rude bloomery and manufactured into plowshares. Panay, Cebu and other islands are likewise said to contain iron. The copper-mining of the Igorrotes has already been described, the central cordilleras of Luzon undoubtedly containing large deposits of this metal. The coal supply was touched upon in connection with Mindoro and Cebu. Provincial steamers have utilized thousands of tons of high-grade lignite from the beds cropping out in the island of Masbate. Lead-ore mines await development in Cebu and in the province of Camarines Norte, in Luzon, as do petroleum-beds in Panay, Cebu and Leyte. Silver has been found only in small quantities, and then in combination with gold or lead. Sulphur deposits abound in the vicinity of active and extinct volcanoes throughout the archipelago, the finest of all, so far as known, being on the little island of Biliran, north of Leyte. Marble of fine quality is quarried on the island of Romblon, also in Bohol and Guimaras



FILIPINO FARMER, WOODEN HARROW AND CARABAO

islands, and at different points in Manila and Morong provinces of Luzon; and granite from a spur of Mariveles mountain, west of Manila bay.

In the teeming animal life of these lands one striking feature is the absence of large beasts of prey, the only carnivora being a species of wildcat. A creature intensely dreaded by the natives is the wild carabao; the dwarf buffalo, known as the tamarau, is also avoided by them. Wild deer and wild hogs furnish capital sport for huntsmen. Monkeys populate the forests everywhere. Among two dozen varieties of bats the largest and most uncanny is the giant fruit-eaters. The birds include parakeets, cuckatoos, mound-builders, hornbills and jungle-fowls. As in all tropical lands, serpents abound, but only a few are deadly, the one most dreaded being the manapo. Boa-constrictors and pythons grow to large size. Alligators, lizards and tortoise are numerous and of large size. Sharks and saw-fish infest all the seas.



THE GREAT FIRE OF INSURGENT ORIGIN DESTROYING TONDO, THE NATIVE QUARTER

This scene was photographed at daylight, February 23, 1899

THE FILIPINO INSURRECTION

BETWEEN July, 1898, and February, 1899, the barefoot, half-naked Filipinos in the trenches at Manila changed from allies of the Americans to rivals, and from rivals to sworn enemies fighting to the death. The clash of arms began at 8:45 o'clock on Saturday evening, February 4, 1899. Early next morning, Sunday, February 5th, the American volunteers were advancing, while the cruiser *Charleston* and gunboats *Concord* and *Callao*, in Manila bay, had opened fire on the insurgent line to the north of the city, and the monitor *Monadnock* on the line to the south. During the day the Americans carried several miles of intrenchments, and occupied a number of native villages immediately south and east of the city, being aided materially by the gunboat *Laguna de Bay*. A vitally important movement was effected on the sixth, when the troops under Brigadier-General Hale captured the outlying waterworks at Santolan, with a loss of three each killed and wounded.

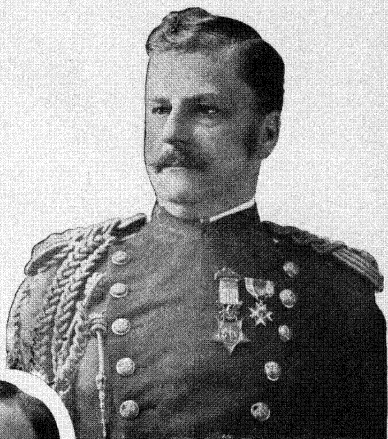
With Major-General MacArthur in command, the American column started north on February 7th. Colonel Funston's Kansas regiment charged a considerable body of the enemy, drove them into their intrenchments, and punished them severely. February 10th Caloocan was shelled for several hours, from Manila bay, by the *Monadnock* and *Charleston*, as

well as by the artillery on land, and late in the afternoon it was occupied at the point of the bayonet, the rebels firing the town. Malabon, near Caloocan, was shelled on the eleventh by the two vessels last named, and on the twelfth the enemy evacuated it.

In Manila a threatening conspiracy was nipped in the bud by the arrest, on February 15th, of one hundred and fifty ringleaders, in spite of which came the incendiary night fires of February 22d (see page 89). Dr. J. G. Selurman, Professor Dean C. Worcester and Hon. Charles Denby, constituting the civil members of the Philippine Commission sent out by President McKinley (the other members being Major-General Otis and Admiral Dewey), arrived in Manila March 4th, and a month later the Commission issued its friendly proclamation to the natives, but without effecting any change in the situation. Meantime, on February 11th, Iloilo, the second port in the Philippines, had been occupied, the insurgents firing the town and retreating to some native towns near by. On February 24th a commission of four from Negros reached Manila, and pledged the island's allegiance to the United States, and a battalion was sent there on March 4th. On the twenty-fifth the gunboat *Petrel* took the town of Cebu, on Cebu island, without forcible resistance, occupation by troops following later.

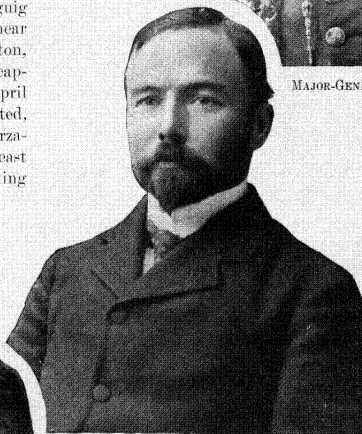
Campaigning against the insurgents was extremely arduous work, and not until the twenty-sixth of March were they driven out of Polo, twelve miles north of Manila. On the twenty-seventh Marilao, four miles north of Polo, was occupied after a further struggle, and Marilao was captured on the thirty-first.

While MacArthur's men were resting at and up toward Malolos, Major-General Lawton conducted an expedition to the southern and eastern shores of Laguna de Bay. He took Santa Cruz April 10th, and next day captured a lot of barges and one Spanish gunboat on the lake. This was the second raid in the direction of the fertile and populous lake country, the first having taken place March 13th to 15th, under command of Brigadier-General Wheaton, who, advancing along the Pasig, preceded by the gunboat Laguna de Bay firing right and left, took Guadalupe, Pasig, Pateros, which was burned, Taguig and other towns upon or near the Pasig delta. General Lawton, abandoning the towns he had captured, returned to Manila April 17th, and five days later started, by way of Novaliches, for Norzagary, some thirty miles northeast of Manila. The forces disputing his advance were easily brushed aside, and moving westward from Norzagary, on May 1st he took the town of Baliuag. In the meanwhile two or



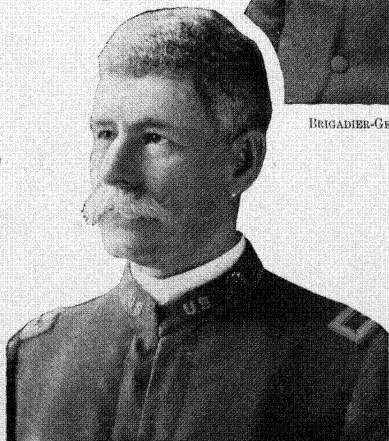
MAJOR-GENERAL ARTHUR MACARTHUR

three days had been lost by MacArthur in a movement toward the northeast, with view to a junction with Lawton, and on April 23d, in the vicinity of Quingua, four miles from Malolos, Colonel John M. Stotsenburg was killed. Hale's brigade reached the vicinity of Calumpit April 25th, capturing the outer trenches. During the night the partially destroyed bridge over the Quingua river was repaired, enabling Wheaton's brigade to cross, and after a most determined resistance



BRIGADIER-GENERAL FREDERICK FUNSTON

the Filipinos, on the twenty-sixth, were driven from Calumpit. Advancing along the railroad to the south bank of the Rio Grande de Pampanga, General Wheaton found the enemy so strongly intrenched on the north side that rifle-fire and artillery failed to dislodge them. The bridge over the river was badly damaged, and to cross it in face of the enemy's fire was impossible. At 10 o'clock the next forenoon Colonel Funston called for volunteers to cross the river. From the number who offered he selected two, who swam across and fastened one end of a rope to a tree on the opposite bank. By means of the rope attached to an improvised raft several companies of the Kansas regiment crossed the river, and gained a



MAJOR-GENERAL HENRY W. LAWTON



INFANTRY AND BATTERY D, SIXTH UNITED STATES ARTILLERY, ON OUTPOST DUTY NEAR SAN FERNANDO

position enabling them to enfilade the insurgents. The remainder of the brigade, after a precarious crossing on the bridge, encountered reinforcements coming to Calumpit from Macabebe, a few miles westward. These they forced back, then advanced to Apalit, north of Calumpit, expelling the enemy from three successive lines of trenches. On May 4th General MacArthur's column dislodged the insurgents under General Luna from their strong intrenchment two miles south of Santa Tomas, northwest of Apalit, and after repairing the bridge entered Santa Tomas at noon, to find the town on fire. In the afternoon the column advanced to San Fernando, two miles further, where similar scenes were enacted. Here MacArthur's headquarters remained for eleven weeks.

At Manila the Spanish had transferred the Supreme Court to the American authorities (who promptly appointed six new judges, three American and three native) on April 16th. Four days preceding that date Lieutenant James C. Gilmore, of the gunboat Yorktown, and a party of thirteen had landed in Baler bay, midway the eastern coast of Luzon, and been captured. They were rescued by a troop of scouts commanded by Colonel Luther R. Hare, in the latter part of December, reaching Manila on January 7th of the

following year. On April 28th envoys from the insurgent General Luna requested an armistice for three weeks, to enable the Revolutionary Congress to determine whether or not to continue the war, and similar requests were made on May 2d, 13th and 19th.

On the twenty-fourth of May the last Spanish garrison remaining in the archipelago was withdrawn, by arrangements with besieging insurgents. This was at Zamboanga, in Mindanao. During May a marked divergence had developed between the views of the civil members of the Philippine Commission and those of the military governor, Major-General Otis, Admiral Dewey, the remaining member of the Commission, having started home on the Olympia on May 20th. His successor in command of the Asiatic squadron, Rear-Admiral John C. Watson, reached Manila on the twentieth of the following month.

Taking up the main story of the campaign, Lawton's division returned on the twenty-fourth of May from an expeditionary movement eastward from San Fernando, again joining MacArthur there. June 3d to 6th Lawton made a laborious expedition eastward from Manila along the northern shore of Laguna de Bay, in the fruitless endeavor to drive the Filipino General Pio del Pilar down into the Morong penin-

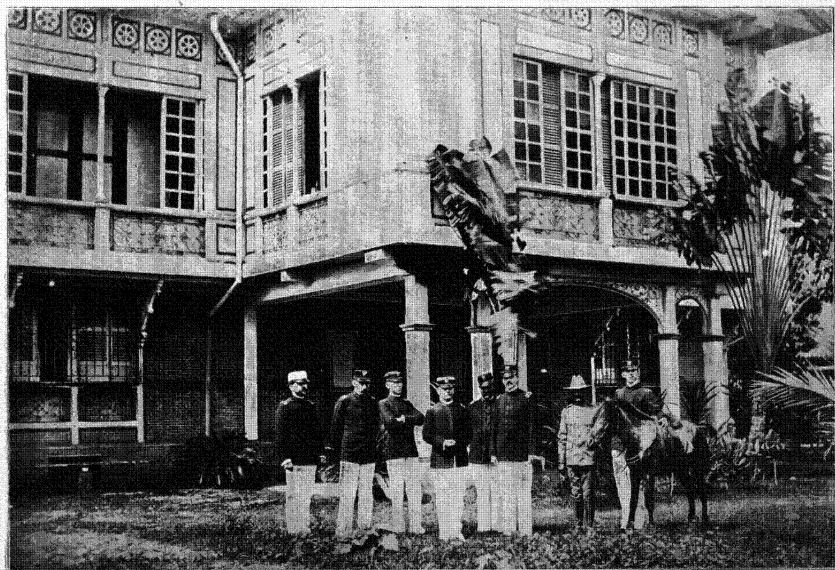
sula, and bag his forces there. Cainta, Taitai, Antipolo, Terest and Morong were occupied in succession, but only Morong was garrisoned. On June 10th the irrepressible Lawton undertook a movement to crush the insurgents threatening Manila from the south. A feint movement toward the lake, followed by most rapid countermarching, failed to cut off the insurgents, owing chiefly to the awful heat.

On June 13th the hardest battle yet fought occurred at a strategic position above Bacoor, once celebrated for the annihilation there of a Spanish battalion in 1896. It was the crossing of the Zapote river. After fifteen hours' fighting, part of it decidedly fierce, the insurgents were forced from their position and driven southward. Following up this success, General Wheaton's brigade, on the fifteenth, occupied Imus, fifteen miles from Manila. On the nineteenth, in repelling an attack directed toward Imus, Wheaton lost twenty-eight men.

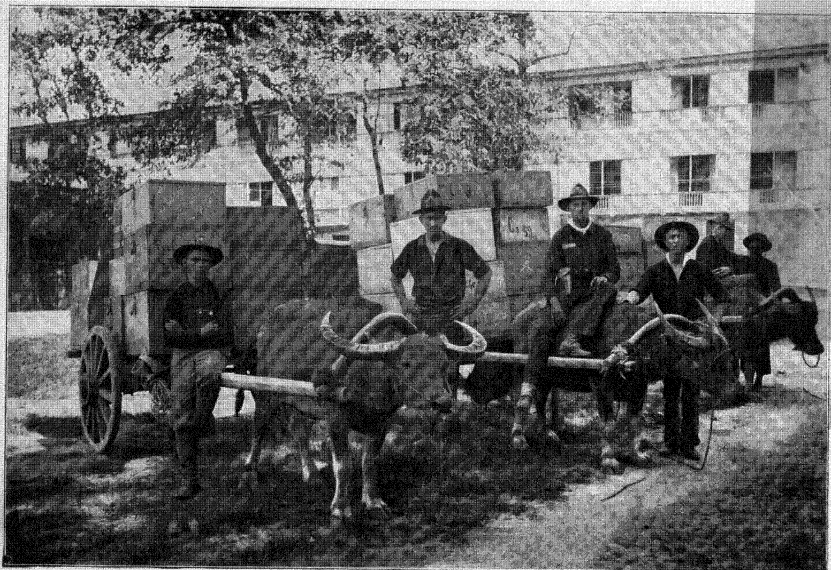
The second week of July brought rains so extraordinary for even the rainy season as to veto aggressive campaigning for months. When the campaign thus closed, the situation was such as to prove conclusively the need of a largely increased force. On the ninth of August MacArthur moved from San Fernando, and after a running fight of three days he captured

Angeles, nine miles further north on the railroad. Here he established headquarters for the rest of the rainy season, subject constantly to great annoyance in protecting his communications. Once the insurgents descended on the railroad twelve miles in his rear, and tore up three miles of it, and September 22d, not far from Angeles, they blew up a train bringing American supplies, and killed six soldiers and six native mechanics. MacArthur drove the rebels out of their position at Porac, a few miles northwestward, on September 28th, and three weeks later with General Lawton made a further advance up the railroad.

With the approach of the dry season active operations were resumed. During the first ten days of October General Schwan, operating in south Luzon, captured Rosario and Malabon. November 7th an expedition on transports, dispatched to the north under General Wheaton, captured Dagupan. On the fourteenth Major Bell entered Tarlac. That same day, in a brisk fight near San Jacinto, Major John A. Logan was killed. On the twenty-fourth General Otis reported the capture of the President of the Filipino Congress, the Secretary of State and the Treasurer; also that the whole of Central Luzon was in the hands of the American authorities. In May of the next year General Funston captured the archives of



A HOME OF WEALTH IN MANILA—THE GROUP CONSISTS OF BRIGADIER-GENERAL CHARLES KING AND HIS STAFF



A PART OF LAWTON'S AMMUNITION-TRAIN, DRAWN BY CARABAOS, SOME OF WHICH GAVE OUT AND DIED

the Filipino government. On the eleventh of December General Otis, by direction of President McKinley, opened the Philippine ports to commerce. The same day General Tierona, commanding the rebels in Cagayan, surrendered the entire province to Captain McCalla, of the cruiser Newark. On the nineteenth, when about to order an attack on the rebels at San Mateo, General Lawton was shot, dying immediately.

The fighting had resolved into skirmishing, the work of the soldiers now being to garrison towns and run down guerrillas and bandits. However, General Otis recommended that for a time a large repressive force be retained, and on April 1, 1900, there were nearly 65,000 soldiers in the islands.

On April 7th General Otis, at his own request, was relieved of command in the Philippines, the order going into effect May 1st, when he was succeeded by General MacArthur. On June 1st General MacArthur issued a proclamation of amnesty with unconditional pardon to all Filipinos who would renounce the insurrection within ninety days, and it was accepted by many of the leaders. Among the latter was General Pio del Pilar, captured June 8th at San Pedro Macati, who used his influence to induce other insurgents to accept it. General Pantelon meantime had been captured in Jean, central Luzon, on June 5th.

On February 6th the President appointed Judge William H. Taft, of Ohio, at the head of a new Philippine Commission, to inaugurate a civil government to supersede the military, the other members of the Commission being Professor Bernard Moses, of the University of California; Professor Dean C. Worcester, of Michigan; Hon. Luke Wright, of Tennessee; and Judge Henry C. Ide, of Vermont. This Commission sailed from San Francisco April 17th, arriving at Manila early in the month of June, though not officially assuming their administrative duties until the first of September. The intervening time was spent in becoming familiar with details of the great task confronting them.

Meantime General Otis had approved of a plan of municipal government giving the Filipinos the right of suffrage, and schools were being established as rapidly as possible. This, of course, under direction of military authority, which seemed the greatest obstacle in the way of pacification, owing to a lack of confidence in the soldiers on the part of the inhabitants. The country is now reported to be quieting down and reverting to normal conditions, and optimists predict that with proper administrative methods the near future holds in store for the archipelago not only peace, but unexampled prosperity.

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